11, 1891.

t. 6.00 to 6.50 ; pork. ring chickens, per , 7 to 8; fowla, pair, 60 to 90; ducks, pair, cese, each, 75 to 1.50; 5, 10 to 12; tarkeys, each, 55 to 75, 8, 35,00 to 45,00; live r, 3,59 to 7,09; fat annbs, 3,50 to 5,00.

MARKET.

MARKET. —There was a large es were represented, a few factories ac-site and 8 115e ; ouiv-muty the majority of muty the majority of muty the majority of muty the majority of muty the majority of the second second this will supply the gap that would other-rican market. The bout 'e higher than neems to sell in Lon-thigh as at Montreal, hite and colored stock and last year in this

hite and colored stor and last year in th e white had the pr claim there has bee per cent. in the mi h: 280 boxes were so md: 500 boxes at s , and 180 boxes at s

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e la a carriage I

MINARD'S LINI-

s hours could use my

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# The Catholic Record,

us vero Cognomen."---(Christian is my Name, but Catholic my Surname.)--St. Pacian, 4th Century. Christianus mihi nomen est. Cathe

### VOLUME XIV.

### LONDON, ONTARIO, SATURDAY, JULY 18, 1891.

#### College was, as usual, full of the day. Che Catholic Record. Wherever there is the slightest pos-London, Saturday, July 18, 1891. sibility of squeezing in a speech Prof. Austin is always on hand. The Rev. EDITORIAL NOTES.

"The Duke of Cambridge, Com-mander-in-Chief of the forces, has issued an order closing and forbidding the formation of Orange lodges in the army. It is rather peculiar that this cable des-

patch was flashed over the wires on the land in Ireland. 12th of July. It is most startling news, and will fill the loyal heart of our Orange brethren with alarm ; for how, in the name of common sense, can the altar and the throne be made secure to its moorings if the Orange lily is not kept watered and nurtured, and allowed to unfold its petals in the army deed, when it is recollected that he as well as elsewhere? Have a care, my lord, for the throne will be resting on a three-legged stool when we hear no more in the land the rub-a-dubdub of the Orange drums.

THE Orangemen and True Blues of out to church on Sunday last. Worshipful Brother Rev. T. H. Brown, D. C. M., of Thamesford, preached. The text was from Joshua: "There remaineth yet very much land to be possessed." "There is still," said the rev. preacher, "the heathen, the bigot and could not be called the territory of j Christ, there was work for all true Orangemen to do." This is undoubtedly a noble work, and we hope Brother Brown and his friends will be up and doing. There is a magnificent vineyard around and about us awaiting workers; the bigot and those who do not know God are to be found and are almost beyond count at our own doors. Can it be possible that the rev. gentleman intended his remarks as a deadly blow at his audience. We can scarcely think so, but yet they had a most

decided leaning in that direction. REV. MR. BROWN. —"We will go for-ward as one man to fight against the world, the flesh and the devil." And the way they did the fighting,

all day and far into the night of the 13th, did not, we think, bring much grief to the devil, while the world and the flesh had a most delightful day. "Concluding, the rev. gentleman

to the late Premier, enquiring after his spiritual welfare, and in reply Sir John Macdonald thanked the clergyman, and eight the second the sec said, 'It is well, it is well with my soul

Sir John Macdonald, having voted for the incorporation of the Jesuits, it New York, a native of Woodstock, has will be difficult to make the average Orangeman understand this last declaration.

in London, was called by the reporters York Catholic Agency, and nephew of a "Glorious Day." Some people, no Jas. Egan, Esq., of the Inland doubt, think it was; while many others,

seventeenth centuries, and have thus made their Confession less barbarous or less opposed to common sense than it has been in the past. But we have a new evidence of this progress in the course gentleman's assertion that Orangemen taken this year by the faculty of always favor the separation of Church and State proves that history receives Harvard University. By the will of very little attention at Alma, as the the founder of this institution, a lecture was hitherto annually delivered on the brethren will never forgive Gladstone because of his bringing about the dis- horrors or errors of Popery, but for the establishment of the Church of Eng- first time the faculty have dispensed with this lecture, and, besides, one of the prize essays of this year's course felicitous manner:

was on Cardinal Newman, in which REV. W. McDonough, of Exeter, formerly of Strathroy, we are told in the Cardinal's virtues were highly the report, wore his usual happy smile. eulogized, and his great intellect spoken "He was not so foolish," he said, "as of in the highest terms of admiration.

to expect that every one would believe THE Americans are certainly as what he would say." Quite true, intruly patriotic and as much attached once upon a time had a whole page of  $_{\rm i}$  to their country as are Canadians, yet it appears that unlike the Ontario "Junius" published in a Strathroy fanatics in regard to the manner in paper, and put his own name to it. Quite true, also, when we read that in which the latter would treat the one breath he proclaims himself a cham- French-Canadians of Prescott, Russell, pion of Equal Rights and an opponent Simcoe and Essex counties, the Indiana London made their semi-annual turn- of Sir John Thompson's occupancy of the Supreme Court has decided that German must be taught in the Public Premiership because hc is a Catholic.

schools whenever the requisite num-THE minor rush-lights were W. W. ber of residents petition for it. This Fitzgerald, noted chiefly for having liberality is the more worthy of rebrought to Canada a bottle of Boyne mark as the Germans are foreigners water for baptismal use, and Thomas who have only recently come into the Emmanuel Essery, the legal recluse of country, whereas the French-Canadians, our institutions by saving the country to the British crown when it was in imminent peril of being lost to it.

about duelling which was exemplified at a duel fought last week by two New Orleans journalists, L. P. Bondy, editor of the Orleanist, and A. S. Carruthers, THE Rev. M. Dilkie, a Protestant missionary of Piracicaba, Brazil, has editor of the Mascot. To evade the written a letter in which he complains law they crossed the Louisiana line bitterly of what he calls the increased into Mississippi. They fought with activity of the priests of that country rapiers till Mr. Carruthers was cut caused by the establishment of the below the eye, whereupon the doctors Republic and the influx of Protestant and seconds decided that "honor was missionaries. He acknowledges that satisfied." Surely if honor requires the Franciscans are paying great that there should be a mortal combat when an insult is given and resented, attention to the lower classes, but he takes consolation from the alleged fact it should be carried to the bitter end ; that he has not discovered any decrease but if honor is so easily satisfied by the shedding of a little blood, it ought to be satisfied by a tap on the nose in a pugilistic encounter. The barbarous custom of duelling, now, happily, almost extinct, would be merely worthy to be laughed at, if it were not that it violates the supreme divine law, and frequently entails upon the innocent families which survive the death of

their chief support irreparable mischief and misery. If it resulted only in the Mr. Maurice Egan, of Woodstock, death of the fools who engage in it, it would be scarcely worth while to argue against the absurd practice.

### THE ONTARIO MUTUAL LIFE. In another column will be found the twenty-first Annual Report of the

DIOCESE OF HAMILTON. ARCHDIOCESE OF TORONTO. Bishop Dowling at Ayton, Niagara, Ont., July 6, 1891.

The Archbishop of Toronto adminis tered the sacrament of confirmation to thirty-two children at Niagara-on-the-To the Editor of the Catholic Record : DEAR SIR-On the first day of July Lake, on Tuesday morning, 30th June. His Lordship Bishop Dowling, of Ham Solemn High Mass was sung by Fathe ilton, accompanied by his Secretary Harold, with Fathers Sullivan and the Rev. Father Coty, and the Rev Father Cassin, P. P., Mount Forest Smythe as deacon and sub-deacon. the sanctuary were Fathers McEntee, McRae, McColl, Kreidt and several paid his first episcopal visit to Ayton for the purpose of administering the others. At the end of Mass the follow sacrament of confirmation to the children. The Rev. Father Owens, P ing address was presented to His Grace, who made a suitable reply in his usual

To His Grace Archbishop Walsh :

ceeded to the parish church to meet His MAY IT PLEASE YOUR GRACE—We your Catholic children of the parish of Niagara gather about you today to express our pro-found veneration for our spiritual father and our admiration of Your Grace's persona Lordship on his way from Mount Forest.

Rev. Brot. Abnis: DEAR REV. BROTHER—We, the members of St. Mary's Sanctuary Society, having learned that your superior has advanced you to another position, now take this opportunity to give expression to the sentiments of esteem and affection, which we cutertain for you, and our deep regret at your departure. During the many years that you have been with us, as director of our society, we have learned to esteem and love you for the many qualities of mind and heart that you possess. Our boyish waywardness may have, at times, merited reproof : bat you, with the noble heart of a Christian Brother, generously overlooked u, knowing that it did not proceed from malkee on our part.

i, knowing that it did not proceed from malice nour part. Your genial manner and unitring zeal for the verfare of our society has oftentimes evoked rom our parents many a word of well-merited hary's sanctnary far and wide. Though rejoleing at your elevation, we deeply repret your departure from our midst. But inty calls you, and we must make the sacrifice. We thank you, Rev. Brother, for the solicitude you manifested in our regard, and ask you to gratitude we bear you. We must now say the word farewell, though 'is hard when severing the golden ties that bind us.

January next the Academy hitherto conducted by the Sisters of Notre Dame in Walkerton would be closed, and the uilding converted into a Separate chool.

Ayton, July 6, 1891.

., together with the leading Catho-

lics of the parish, in carriages, pr

and met him at Duignan's Corners,

Nenagh, about six miles from Ayton

His Lordship, and joined by the

NO. 665.

His Lordship is an accomplished artist. As a speaker Behop Dowling is fluent and agreeable, with a copious vocabulary of elegant English. Perconally he is a courteous and pleasant rentleman.

### Episcopal Visit to Carlsruhe.

ecial to the CATHOLIC RECO The Catholic heart is always elated at the prospect of a visit from their Bishop and their loyalty to the faith and Church of which he is a prince and spiritual counsellor calls forth a sincere desire to do honor to so illustrious a personage. This was the case with the people of St. Francis Xavier parish A processson was then formed, headed on Thursday, 2nd inst., when a large number proceeded to Neustadt to meet and escort His Lordship the Right Rev.

To the accession of Yard Grave's first difficult on the second of Yard Grave's Alexander Yard (Yard) (

Father may grant you many years of headh, strength and happiness in the discharge version is strength and happiness in the discharge version is strength and happiness in the discharge version is strength which we remain your devoted children in Christ.
 Signed on behalf of the congregation : MORTMER LYNCH, JAMROK YAN, MAURICE DOYLE, ED. MCMAHON, THOS. DUIGNAN, EDWARD RYAN.
 His Lordship's reply, like all his public utterances, was marked with much depth of feeling and that grace of diction which charms all whose privilege it is to hear him. On the following morning 10:30 oclock Mass was celebrated by the Rev. Father Coty, after which His Lordship imparted the Papal Benediction. All those for confirming to the samination in the Christian doctrine to His Lordship's statisfaction. There were eighty which His Lordship is received. Yours very truly, Roscommon.
 Mishop Dowling's Visit.
 Mishop Dowling's Visit.
 Mis Lordship Bishop Dowling, Visit.
 Mis Lordship Bishop Dowling, Visit.
 Makerton Telescope, July 9.
 His Lordship Bishop Dowling, Visit.

in his congregation. When we find him so easily consoled we may safely infer that the Protestant missions are

old friend, Dr. Joseph M. F. Egan, of received the degree of A. M. from Fordham College. Dr. Egan is son of

brother of T. D. Egan, Esq., of the New

WE are pleased to observe that our

all the scullery-goss ip of the county. These exhibitions may continue for

Coole's block, a pugnacious little dema- whom the bogus Equal Righters would those who have not thou, and just so go ue who constitutes himself a sort of persecute, are the original settlers of a long time yet. Sir John Thompson's late declaration fits the case exactly :

"Buffalo Bill" at every public meeting, our Dominion, and have for four genand who is a walking encyclopedia of erations proved their attachment to THERE is, after all, a ludicrous side " As the crop of fools would never fail, neither would the crop of liars."

### JCATORS. r Catholic Children.

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Catholic Spell-	\$2.70
Catholic First 07	0.63
Catholic First 19	0.90
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Revised, Enlarged a r's Catechism for th Per dozen	le Prov-
jections Concerning d Practices, answ	catho-

nd Practices, answered by Lynch, D.D., Archbishop of ach; per 100......\$5 00

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including the more influential of our Protestant fellow-citizens, are at a loss to know why so much noise is annually made on the 12th. Those who proclaim that our institutions are made more secure by the existence of the Orange association comprise that portion of our people who are not noted for intelligence and are not of a reflective turn of mind. On each succeeding year, while this unmeaning a gross charivari — is going on, we on the Corso of Rome and on the Capfeel that our Protestant residents of the solid, sensible class must feel a certain amount of humiliation because of the strange and unbecoming things that are put forth in the name of Protestantism.

At the demonstration in Queen's Park it was very remarkable-and the fact has been equally patent on previous occasions-that not one citizen of deserved prominence in the community had taken a hand in the proceedings. The same old faces were to be seen and the same dear old speeches were delivered. It seemed to be of no consequence to the orators whether they spoke the truth or what is the opposite of the truth. They were there to be, applauded, and felt constrained to utter sentiments that would call forth the Orange cheer and the Young Briton drum tap, no matter how much charity, common sense and history were outraged in their deliver-

THE orators were very bitter-we might, indeed, say savage. The irre- have already eliminated these relics of pressible Prof. Austin, of Alma Ladies', the barbarism of the six eenth and those of St. Louis occasionally,

ances.

THE Italian Minister of the Interior is ashamed of the publicity which has been given to his tyranny in prohibiting Cardinal Scraphim Vanutelli, the Pope's delegate, from pronouncing the Apostolic Benediction in the cathedral of Orvieto on the occasion of the centenary fetes. He also interdicted the procession of the Blessed Sacrament; though on the same day a noisy demonstration of Garabaldians was permitted itol Hill. Notwithstanding that the order emanated from him, the Minister now pretends that the officials acted on their own impulse, without directions from the Government.

On Tuesday, 14th July, there will be a large pilgrimage to the shrine of St. Anne of Beaupre from Putnam, Conn.

NOTHING better illustrates the progress of public opinion in the direction of greater liberality within the last few years than the way in which things Catholic are now regarded, as compared with the way they were spoken of a very few years ago. It surely manifests a revolutionary change when of all bodies of men the Presbyterian General Assembly have had under serious consideration, without an outbreak of violent indignation, the question of eliminating from the Confession of Faith the statements that the Pope is "the anti-Christ," and "the Man of Sin "referred to in Holy Scripture, and that "Papists are

idolaters." The Free Kirk of Scotland

Ontario Mutual Life Assurance Company, from which it will be seen that

another successful year has been added to its record and that the present position of the company is all that its members can wish for. The assurance in force at the close of its financial year reached the large aggregate of \$13,710,800 while it held in well-invested securities for the settlement of future claims \$1,711,686 and net surplus over all liabilities \$134,066. The premium and interest income was nearly half a million dollars, that from interest alone exceeding the death losses for the year by \$14,416. Notwithstanding that the business has made rapid strides during 1890, it is pleasing to learn that the expense ratio shows a decrease over the previous year, evidencing economy on the part of the management. Much of the suc

cess of this popular company may be attributed to a well-founded belief in the public mind that its chief officers men incapable of doing an injustice to its members, and the uniformly future. fair and honorable treatment of its policy-holders by them from the begin-

ning of the company up to the present time affords ample justification for the existence of such a belief. No company ever deserved a larger measure of success than the Ontario Life, and we therefore have great pleasure in recommending it to the favorable consideration of our readers throughout Canada as a safe and reliable company in all respects.

There are about 200 Catholic Arabian families in Chicago, 100 in St Louis and the same number in New York. all of whom have the happiness of assisting at the Holy Sacrifice of the Mass according to the Syriac rite, to which they have been accustomed. The Chicago and New York Arabs are attended regularly by Arabian priests,

bind us. That God's choicest blessings may attend you in your new field of labor until He crowns you in everlasting bliss is the fervent prayer and earnest wish of ST, MARY'S SANCTLARY BOYS. Signed on behalf of the society by Jas, Henry, President; Patrick Lowe, Vice-President; D. Bourke, Secretary; Chas, Richardson and Chas, J. Read.

The Rev. Bro. in reply, expressed his gratitude to the boys for their kind address, and, as they mentioned their parents therein, begged them to thank their parents in his name for the great assistance they give him in making them good sanctuary boys. He hoped that they would always remain as faithful and attentive as he had always found them to be, and after recalling te mind many happy memories of the past, he reminded the boys of their duties as future citizens of the State and as good children of the Church. Rev. Fathers Coyle and Cruise who were present, also spoke a few words befitting the occasion. The Rev. Bro then bade farewell to each of the boys personally, who, each in turn, wished him the greatest happiness for the · R.

At Tipperary on June 18 the police levied upon and sold at auction the goods of the persons who went on the surgeties of Messrs. Dillon and O'Brien, forfeited by flight to America. One of the parties bought in his goods for £250, the amount of his liability.

The champion tennis-player of America is a bright Irish girl named Miss Mabel E. Cahill, who was the champion of Ireland before she came She has several times to America. captured the challenge prize at Orange, J. lawn tennis tournament, and she was successful at the last contest as before, which was held on the 12th ult. Her swift downward strokes over the some and active.

Walkerton Telescope, July 9 His Lordship Bishop Dowling, of Hamilton, administered confirmation to over a hundred young people in the Roman Catholic Church, Walkerton, on Sunday last. This being the first visit of Bishop Dowling to this part of the country, there was a good deal of curiosity to see and hear him. In consequence, the church was packed to the doors. At the close of the religious services, His Lordship preached, or rather discoursed generally, on matters affecting the affairs of his own Church in this part of the country. He adverted to the desire of the German people here to have a priest of their own nationality, but said it could not be granted because he had no German to spare. Besides, he added, that the Church over which he preside is not a German Church, or an English Church, or a French Church, but the Catholic Church, the Church of Christ, and in it there are no national distinc

tions. He dwelt at some length on the Christian training of youth, the necessity of educating the heart as well as the mind, and claimed that it was the office of the Church to direct the moral development of the children under its charge. This

led to some reflections on the functions of the Church. His Lordship declared that he did not hold his position as Bishop by the will of the people, but came with authority from God. selected St. Peter as head of the Church, and the successor of St. Peter selected him. He was no hireling, and the people had no say in the appointment or He was no hireling, and the administration of his office.

His Lordship thanked the people of Carlsruhe for their expression of respect and attachment to their religion and pointed out the necessity of the people assisting their pastor by every possible means in advancing those works which are intended for their good and the greater glory of God.

On Saturday His Lordship, accom-panied by Very Rev. Dean Laussie and Rev. Father Coty, proceeded to Walkerton, where confirmation ser-vices were held on Sunday, 5th inst.

An association has been started in Montreal under the name of the "Eng lish Catholic Association," with the approval of His Grace Archbishop Fabre, the objects being similar to those of the Catholic Truth Association, viz., 1. The bringing together of converts to the faith, also Catholics of English descent, for mutual encouragement. 2. The distribution of Catholic Tracts, and small and cheap devotional works, for the purpose of assisting the uneducated to get a better knowledge of their religion, and the spreading of Catholic truth among our Protestant neighbors. The holding of intercessory services for the conversion of Protestants

and unbelievers. The first degrees of Licentiates in Scholastic Theology were conferred by Christ the rector, Right Rev. Bishop Keane, in the new Catholic University of Washington, D. C., on six young clergymen on the 16th ultimo. They were from various dioceses of the United States. Before

edge of the net are the admiration of all concluding this Lordship said that he Rev. A. A. Durkin, O. P., of St. had an announcement to make. And Dominic's Church, Washington, D. C., then in a brief matter-of-fact man- is visiting his paren's and friends in ner he announced that on the 1st of London.

# THE CATHOLIC RECORD.

2

### The Motto in a Wedding Ring.

He ran on and on, only pausing now

anxiety at the shore beneath

and

and again to look down with ever-grow

where the waves were murmuring with

that mysteriously melancholy sound

which always precedes a storm, and cannot fail to fill the hearer with a

strange feeling of awe. Presently, something white showing against the

dark background of fallen rock that

strewed the shingle attracted his atten-

"Sybil !" he called, throwing him

self, face downward, on the grass and looking eagerly over the edge of the cliff. "Syb !-Sibble !-Sybil !"

For an instant his voice seemed to be

caught up and passed on from head-

land to headland as echo after echo answered his call. And then, in the

silence which followed, he distinctly

She was a very small child - small

even for her five years - with a sweet,

little oval face, large, grey eyes looking

out wistfully from beneath their dark

lashes, and hair of the palest gold,

clustering all over her head in tight

asked, trying to speak reprovingly. He looked round and saw, to his dis

may, that a sudden change had come

over the golden brightness of the even

showing here and there long streaks of

showing here and there long the west a lurid light, and away to the west a hank of heavy clouds. Below a gray

bank of heavy clouds. Below a gray sea, moaning restlessly at the foot of the high cliffs. Not a boat was in sight :

not a sound broke the silence save the

sobbing of the waves as the tide rose

no means wanting in courage, as his

brother and every one of his school-

fellows could have testified ; but he was

shrinking from that great mystery-death. Nevertheless, there was a no

bility of character in the boy which

prevented him from giving vent to any

violent expression of grief or despair.

To return by the way he had come

death.

What brings you here, Syb?" he

Above was a dull, leaden sky

tion

little curls

A lover gave the wedding ring Into the goldsmith's hand. "Grave me," he said, "a tender thought Within this golden hand." The goldsmith graved, The goldsmith graved, The goals art. With careful art. "Till death us part."

The wedding bells rang gladly out, The hashand said, "Oh, wife, Together we will share the grief, The happiness of life. I give to thee My hand, my heart, Till death us part."

Twas she that lifted now his hand (O love, that this should be !) Then on it placed the golden band. And whispered tenderly : "Till death us join, Lo, then art mine Lo, thou art min And I am thine

" And when death joins we never more shall know an aching heart : The bridal of that better love Death has no power to part. That troth will be For thee and me Eternity."

So up the hill and down the hill, Through fifty changing years. They shared each other's happiness. They dried each other s tears. Alas : alas : That death's cold dart Such love can part :

But one sad day she stood alone Beside his narrow bed : She drew the ring from off her hand, And to the coldsmith said : "Oh, man, who graved With careful art, "Till death us part,

Now grave four other words for me: 'Till death us join.'" He took he precious golden band once more, With solemn, wistful look, And wrought with care, The pre With

For love, not coin, "Till death us join." FOUR EVENINGS IN A LIFE.

By Marian Nesbitt.

FIRST EVENING.

"Glorious it is to wear the crown Of a deserved and pure success : He who knows how to fail has won A crown whose lustre is not less The sun was gently sloping toward

alarming rapidity. Before, the cold, Above, a clear, blue sky, flecked here and there with gold and crimson cloudlets; below, a shining bay, its waters all gleaming and in the warm evening It was a terrible position to be in-to have to wait, helpless, hopeless glistening light. The little waves rose and fell with a soft hush upon the pebbly beach and washed the feet of the red cliffs with a pleasant, soothing sound that emed to intensify the stillness flinched—at the mere thought of facing such an ordeal. Rex Vyvian was by only

There are many beautiful spots in God's beautiful world, but surely none more fair than this sweet Devonshire What lovelier scene could any nook heart desire ? What dearer home than this old gabled house sleeping so peace fully in the evening sunlight, its windows half hidden by climbing roses and sweet-scented white clematis, its gar-den gay with flowers, and filled with the sound of the sea?

Across the smoothly shaven lawn a would have seemed impracticable enough even if he had been alone boy was walking on this summer even with down-bent head - walking ing and a look on his face scarcely in keep the question. The only thing to be done was to remain where they were ing with the brightness and beauty around

till the tide turned. But when would it turn? He could not tell, and an "Rex is a failure, I am afraid, and will remain so to the end of the chap involuntary shiver passed through his How persistently these words ter rang in his ears as he made his way frame. Narrower and narrower grew th over the grass and betook himself to his favorite nook in a distant part of band

the delicious old garden. rept the sea. higher. As he did so he caught sight It was a sheltered corner overhangof a projecting piece of rock, almost on ing the cliff, bounded by a low ston a level with his head, and a sudder thought struck him. Raising Sybi wall, in the crevice of which grew many a tuft of feathery fern, with gently, he placed her on the ledge, and patches of stonecrop, and here and held her firmly there. there a wall-flower or gaily-colored snap-dragon - a place in which to

The minutes dragged slowly on Presently there came a brilliant flash dream away the golden hours ; a place of lightning, followed by a long roll to look back upon with tender regret of thunder that seemed to wak in those after days when, ever wanhundred echoes all along the lonely dering and ever weary, footsore and dering and ever weary, toolste and tired with life's hard journey, we would fain retrace our steps to the dear old "Land of Long Ago," where the sun shone brighter and the flowers smelt coast. "Oh, Rex, how dark it is ! And

the sea is coming so dreadfully near." The boy did not answer. In truth, almost worn out with the su he was

Silence first-a silence that seemed aterminable. But when he called interminable. again, there was an answering shout. "I'll get in as close as I can," cried

a few minutes later, Rex-half swimming, half wading-reached the boat with Sybil safe in his arms. " Dear Mrs. Vyvian, how glad I an to know that your sweet little girl is safe," exclaimed a visitor, calling some

"They tell me Rex quite days later. acted the part of a hero on the occa-Really it was very charming of I only wish my boys were as ion. him. brave

Mrs. Vyvian smiled somewhat coldly "Rex ?" she echoed, slightly raising her eyebrows. "My dear Mrs. Melhuish, you are quite mistaken if you imagine that Rex was the hero. went in his boat and brought

heard a child cry. Without waiting to reflect, he sprang to his feet and swung them both home "Really ! A understood it was Rex himself over the cliff. Not many minutes later he was standing among the rocks at his little sister's side.

who found Sybil. "Yes; he did find her. But scarcely see anything heroic in that. Mrs. Vyvian's voice, though low was clear and penetrating, and her words were distinctly audible on the terrace outside, where Rex stood leaning against the stone balustrade. rose to his cheek and the old pained look crossed his face, but other ise he gave no sign of having heard his mother's remarks.

### SECOND EVENING. " I seek a pure heart, and there is the place of my rest."

Above—an ever-changing sky, beau-tiful with all "the uncertain glory of an April day." Below—a fair and graceful scene—hills upon whose sunny slopes the grass was springing in al its early freshness ; trees showing their first flush of green ; larks singing their higher and higher, and the belt of shore grew smaller and smaller with sweet, sad song ; and all the world thrilling with the nameless yet unspeakabl gladness of the spring.

hungry sea ; behind, the steep cliffs, "I say, Rex, hurry up, old man; e shall be late for church," called rising hard and unrelenting, and or each side, sharp rocky headlands runwe shall Leonard Vyvian's voice, on this quiet ning far out into the water, and effect ually preventing all chance of escape Sunday afternoon. Major and Mrs. Vyvian and Sybil

had already started, and the two boys as they hurried across the meadows while death came slowly onward. Surely the bravest heart might well saw them stopping to talk to Father O'Neil have quailed-the strongest will have

"What are you going to preach about to-day, Father?" Rex her Sybil say, as they joined the group. heard 1 am not going to preach at all, my child. I am going to have a holiyoung, and felt all youth's inherent

day this afternoon. "I am sure you need one," said Mrs. Vyvian.

"Well, I don't know. I am used to my two sermons every Sunday ; but I certainly think a change now and again must be very acceptable to my hearers!" And Father O'Neil laughed as he spoke-such a happy, light-hearted laugh it did one good to listen but with Sybil it was altogether out of to it. "You will have a treat this afternoon," he went on, unfastening the little gate and walking up the path Vyvian's side. at Mrs. Anselm has most kindly consented to

preach for me. He finished giving his retreat at the convent this morning, and to-morrow, he tells me, he is leave of shingle - nearer and nearer ing again for his monastery some Rex moved up a little where in the North-I forget the name of the place. These good religious allow themselves no rest; they don't get holidays like those idle sons of yours By-the-bye, when do you go back to school, you two boys?" "To-morrow, Father, worse luck !

answered Leonard, regretfully. "Why, Leo, I thought you were so proud of your college !"

"So I am, Father. School is jolly enough in its way—" "But home is jollier, I suppose!" finished Father O'Neil. "Well, well

it is only natural, and as it should be w run off to the sacristy, both of

be felt, yet Father Anselm little thought how very deeply his fervent words had sunk into the heart of one, and silver hair. But all this had happened many hours ago ; and now it was evening-his last evening in the old home. Before toat least, of his hearers. Still less did Leonard's voice, across the water ; and he dream that during Benediction the morrow's sun had set he would be miles call had come to one pure young soul. But it may be that some day in heaven, and miles away; while Sybil—he broke off his thought abruptly, and looked down at her as she stood beside him, a where we shall know even as we are known, the good religious will learn it small white figure among the gathering and rejoice twilight shadows.

cried.

"No ! no !" she cried, clinging closer

grace

to him. "I know how sorry you are. But, oh, Rex, I am so miserable !" "Poor little bird !" he said tenderly.

You will, won't you

They went into the house then.

respond to His grace.

sing.

it is written that they shall follow the

Lamb whithersoever He goeth, singing

a new song which none but they can

FOURTH EVENING

FOURTH EVENING. "One night the shadows linger And God's own hand the burden From weary shoulders takes ; And hoar His words. 'Well done !' The strife forever over— The battle foreyt and won !'

Above-a wild, angry sky, acros

which the ragged storm-clouds are chas-

ing each other in mad haste. Below-

a desolate winter scene ; flat, uninter

esting road, and a dreary waste of level

In the foreground of this sombre-hued

picture stands a large building with

whistles and moans in impotent rage,

and then goes shrieking across the low

vening and there is Benediction.

Beside the monastery is a church.

A bell had just ceased ringing when

Benediction had just

lying country beyond.

"Yes," she whispered, half fright

THIRD EVENING.

### " And he rose up and followed Him."

Above-a pale primrose sky, deep he said, entreatingly, as he drew her closer to him. "I know it is hard for ening to richest gold where the sun had set. Below-"happy autumn fields" and glowing woods ; dusky hills you ; but don't you know that it is hard for me, too. Do you think I don't looking purple in the fading light, and the music of bells-evening bells feel?" he exclaimed, with a sharp note of anguish in his voice. "Do you think it does not hurt me to give you -ringing out the dying day and fill-ing the air with their sweet, sad sound. pain?

More than four years have passed since that bright spring Sunday Father Anselm preached so eloquently four years ! - not so very long, perhaps, but long enough to have bro changes to the dwellers in the old

"Listen, Sybil ; God has called me, and I must go. But, no matter where I am gabled house upon the cliff. Leonard is away at Sandhurst, I shall always love you just the same, and I shall think of you, and pray for working hard, and passing his exams you, my own dear little sister, when I as successfully as in days gone by am far away. And you must pray for Sybil still plays in the pleasant garden me, too, that God may give me -filling hall and corridor with her to love and serve Him faithfully till clear, young voice, and making the quaint rooms bright with her sweet, death.

childish presence. And Rex-where is Rex?

ened at the intense earnestness of At the present moment he is leaning against the low stone wall where we saw him first. His eyes wandered tone ; in truth, he had forgotten for the noment what a child she still was. from the bay-still bright with the las rays of the September sun-to the red cliffs and wooded hills on either hand : her, went out into the welcome darkthen down into the sheltered hollow where the evening shadows were be ness on the terrace. ginning to gather round the peaceful How still, and calm, and little town. How sti beautiful it all was !

He looked and looked, and looked things they must necessarily be again, as if he would fain imprint the fair picture indelibly upon his mem-ory ; and when at last he did withdraw his eyes it was only to turn and gaze still longer and more earnestly at his old home-the home he loved with a passionate intensity none guessed and few would have understood.

Give him time-let him look as long as he will at the dear familiar scene He is about to make a great sacrificenay, it is already made. On sea and sky and wooded hill he will look, as he is looking now, never-never again.

It is an eternal farewell. What wonder, then, that he lingers What wonder that he turns back again and yet again ere he can tear himsel away? And, as he stands thus, look ing back along the avenue of years the scenes of his childhood and early boyhood pass in review before him. and he knows that the old life has gone from him - gone away with its joys and sorrows-to return no more.

"Rex, Rex !" cried Sybil's voice, as once before on that summer evening And he turned away. long ago.

country, where the fierce north-east He had bidden his last "good-bye" to the scenes he loved so well. In the wind sweeps along with unbroken fury days to come, perchance, he might re visit the old home, but he would no many windows and substantial walls longer have any part in it. "The Master had come" and called for him against which the wild north-easter and, rising up obedient to that voice he had left all things, and was going forth alone to embrace a life of volum tary poverty, angelic purity, unque The church is lighted, for it is Friday Henceforth he had tioning obedience. no home-no earthly possessions-Lord was his portion and his inherit ance

a tall, powerfully-built man made his way along the lonely, frost-hardened He had not gone many steps when road, turned in at the wooden gate and Sybil came running up to him, and walked hurriedly up the flagged path out her hand in his without speaking. to the church. He looked down at her with a very begun, and he found a place in one of "Well, well, it should be. In the early morning they had knelt

many a kindly

the lower benches, kneeling, appar-ently, because those around him did so, side by side in the little church, and she had been with him again when he

sunlight falling on his kind, grave face The last three years had passed quickly enough to Brother Raymund. Quiet days, spent in prayer and study succeeded each other with unbroker regularity ; seasons came and went, but prought no change to the dwellers with in those silent monastery walls. Out side, the busy world went hurrying on, but its excitement, its strife, its pleas ure and its anguish were alike un known in this peaceful retreat. And yet as the young religious rose from "Oh, Rex, why must you go? 1 want you so. I can't spare you !" she his knees one could not fail to notice that the shadow had not entirely left "Sybil, don't make it harder for me,

his face Why? Ah, why indeed?

How could any feeling of inferiority reach him here? How could any sense of failure touch him? But, neverthe less, so it was. And to night, as he stood alone in his cell, the old pain was as strong upon him as it had been al that summer evening, seven long years

He gathered his papers together quickly, telling himself the while that, after all, his father's words had to a certain extent come true. Not with regard to his vocation-of that there never was, and never had been, the t shadow of doubt. From the

he entered the monastery was plain enough to all that he perfectly suited to the life he had sen. And, what was more, he was

entirely happy in it; or would have been so, except for a certain something —a want he would scarcely acknowledge even to himself. In his humility he blamed himself for feeling it, not knowing that it was only the natural

He longing for some one to understand took her in his arms and carried her and sympathize with thoughts he was upstairs, as he had done so often in the powerless to utter. days that were gone, and when he left

He studied, and studied hard ; yet others passed him, not from any inca pacity on his part, but simply because Oh, how blind-or how ignorant-are he lacked the power to express his ideas with readiness and ease. Life those who say that the souls whom God Life calls are wanting in natural affection in a religious house had but increased that because they have given up all his natural reserve, and though he was quick enough to see in what light his keenly sensitive-less capable of the professors regarded him, they, on their power of loving. No - a thousand side, were perfectly unconscious that a times, no! Let no one dream it for a moment. Rather let us stand aside in habit of self-depreciation was growing upon him day by day. They liked humble reverence, confessing our own him ; he was good—" as good as gold, they said—but not clever, no certainly unworthiness, yet thanking God that there are still souls generous enough to not clever. Average abilities he might Yes, indeed, these are the lilies in the garden of the Lord. Of such as these possess, but nothing more ; and if he

felt it, who was to blame? In the days that are gone he had been forced to stand aside and watch another's success, and now-well, it was much the same now. Of the professors two, at least, were not merely men of learning and genius, good men and holy religious, but men of keen sensibilities and wide sympathies, with hearts to feel and to understand-if they had only known ! but they did not And so it happened that Brother Ray mund, the student, came no nearer to being understood by those about him

than Rex Vyvian, the schoolboy. There are those who, all their lives, seem predestinated to take the second Why, we cannot tell. God Perhaps He has a crown of place. knows. special brightness reserved for thes chosen souls, made like to Him by

humiliation and contempt. Among the professors was a young priest, Father John, by name, who had only lately been sent to the monastery at Lynnthrope. His zeal, his burning eloquence, his holy life, and, above all, his indescribable charm of manner oossessed a marvelous attraction for Brother Raymund, who looked up to him with an admiration, reverence and affection that was none the less deep because it was unspoken. He wa thinking of him now-thinking of a sermon he had preached not many days ago. How plainly he seemed to hear Father John's voice, ringing out clear

as a silver bell : "Rejoice in the Lord always ; again

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sweeter than ever they do now

The boy sighed wearily, and leaning his elbows on the top of the wall looked out across the bay, a shade of keen disappointment resting on his face and dimming the brightness of his eyes Very beautiful eyes they were, dark but clear-eyes that looked straight at you with an open, trustful gaze which spoke volumes for their owner's truth and purity of heart. Yet they were

sad eyes, too : and the face was graver than seemed natural when one looked at the well-knit frame, instinct with youth and strength and boyish grace. Am I really a fail "A failure !

ure?" he asked himself, despondently With a bitter feeling of inferiority

he recalled a scene which had taken place only one short hour ago. He saw again the look of bitter disappointment which crossed his father's stern face and heard his mother's voice speaking words of loving approval and congrat ulation as she glanced from the books lying on her knee to the handsome, exultant face of his elder brother. fear.

Poor Rex ! he was far too generous minded to grudge Leonard his success but his heart ached with longing for one tender word-one smile of the fond pride which fell so liberally to his other's share.

And I did try. I tried awfully hard !" he exclaimed at last.

Rex, Rex, come here; we want you," called an impatient voice "Sybil is lost !"

Lost !" he echoed, incredulously as he emerged from his retreat and joined his brother on the lawn.

"Where can she be hiding herself?" exclaimed Leonard, pausing irresolute and surveying the scene with a thor oughly baffled expression on his handsome face. He never guessed that, at

that very moment, his little sister was hurrying with eager feet along the shingly shore, her small head full of all sorts of childish dreams and fancies. · Hush

The brothers, all unconscious that each moment was taking her further and further from them, decided to seek in different directions, Leonard going down to the beach, while Rex voice and shouted. took the path along the cliffs above.

tained effort of holding her, and you.

already he could feel the waves creep ing about his feet. Rex, may I say my prayers? asked Sybil suddenly. "Of course," he answered a little

hoarsely. He took off his cap, standing with downbent head, while faults and failings, boyish scrapes, words long forgiven and forgotten, came crowding into his mind, and it seemed as if every incident of his life passed in review before him as the childish voice re see.

peated the sweet, familiar prayer : "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

How many, many times these words had crossed his lips ! Carelessly, sometimes, because death seems such a long

way off when one is young ; but irre For Rex, though verently - never. outwardly just like other boys of his age, was, nevertheless, full of a holy A keen realization of things unseen made irreverence impossible to

him The storm still kept off ; only a dis tant growl of thunder broke the oppres silence from time to time. But sive night was falling fast ; and now the waves rose to his knees, as he stood with one arm closely clasped round Sybil, while with the other he supported

himself as best he could against the He looked into the gathering darkness, and involuntarily the words

Augustine's prayer came to his of St. nind : We are tossed about on the wild

and raging waves in the dark night : and Thou, standing on the everlasting shore, dost behold our sore peril : save us for Thy name's sake." A wave, larger than all the rest.

came rushing up the beach, breaking almost over his shoulders, and making Sybil cling to him with wild terror. "Hush Sibbie ! Listen ! — what

ound was that ?" It came again - a faint plash, like the noise of oars a long way off. Gathering all his strength Rex raised his

" Dear boy," murmured Mrs. Vyvian. affectionately; "he is so loving and warm-hearted. Do you know, Father, I really cannot help feeling the difference sometimes between him and Rex Rex is so quiet and undemonstrative.

waters run deep,'" quoted d priest, gravely. "Believe ··· Still the good old priest, gravely me, Mrs. Vyvian, there is no want of feeling in Rex ; his is a very fine charter, and he will make a great man some day, though I may not be here to

"Oh, muzzie, look !" exclaimed Sybil, in an awe-struck whisper, a little later, when the tall figure of the friar, in his brown habit, ascended the -" he is just like my image of pulpit Anthony

The preacher-a man of middle age though he looked younger-was very tall and pale, with a grave ascetic fac that told its own tale of prayer and penance - a face, nevertheless, to ttract rather than repel, as the number of those who flocked to him for ounsel and advice could testify. The careless and hardened alike sought him in their time of need, and his

gentleness won all hearts. An expectant hush fell upon the con rregation as he looked round the little hurch and gave out his text in a clean voice that reached even those standing in the porch :

" The Master is come and calleth for thee

No need to detail that sermon here

no need to tell how eloquently he described the divine voice bidding us arise from tears to spiritual joy ; no need to say in what burning words he depicted that same holy voice entreat-ing the sinner to leave a life of sin and

return to a life of grace. No need to tell how he spoke of the Master calling some chosen soul to come forth from the world and serve Him in the silence and solitude of the cloister. How, on the one side, he placed pleasures, honors,

fame and earthly joy ; on the other, penance, self-denial, heavenly love and

of reverence or devotion. went to bid Father O'Neil good-bye

He glanced at the long procession of The good old priest was ready with brown-habited friars with a curiosity word of counsel and not unmingled with contempt, an un advice ; but his tender heart was unpleasantly ambiguous smile crossing his speakably touched as he looked at the brother and sister, whose lives must face as the sound of their footsteps died away along the cloisters. He turned and looked around the beautiful Gothic

henceforward flow so far apart. "Good bye, Rex ; God bless you, my building, but without the slightest dear boy. And may He guide and appearance of interest, and when the comfort and strengthen you in the ast lingerers made their way to the trials that, perhaps, are awaiting you door he, too, rose and went into the in your new life-the life you have chosen for His sake. porch. "A cold night !" he muttered, look-

"Oh, Father, pray for me, that I ing up at the stormy sky : "cold and may not fail," Rex said, in a low, earn dark-very dark !" est tone, as he and Father O'Neil stood together a little apart.

'You will not fail, my son," the priest answered with quiet conviction. empty "Ah, Rex, you are giving up much, but you will gain more! Do not mistake ne-do not think for one moment that for the night.

I underrate the sacrifice. I know it is no light matter to give up home-friends-everything! But, after all life is so short ; even the longest is but a drop in the great ocean of eternity And when we reach our heavenly home-as God grant we all may-what will it matter then whether our road

lay through the green meadows of earthly love and joy or along the hard. rough way of penance and mortifica-Now I must not keep you any tion. longer. Good-bye, again, my deal It is a hard word, but we must boy.

students in the austere monastery at Lynnthorpe, whither he has just been say it. Don't forget an old man in sent to complete his studies. He has changed since the evening your prayers, sometimes, when you

ing.

longer.

are far away. when he and his little sister stood side "Good-bye, Father," Rex answered ther unsteadily. "I never have—I by side in the old garden on the cliff rather unsteadily. "I never have-I never can thank you for all your kind-It is not the habit and tonsure-though ness; you have been my best friend always.

Father O'Neil, with suspicious brisk-

"Come, make haste, both of you, or of the purity and grace of the soul within. ou will be late for breakfast.

liarly interesting face ; it was much He went out with them to the gate, more than interesting now. and, as Rex turned to take one more look at the little church, the last thing beautiful-beautiful with the unruffled he saw was Father O'Neil standing at tranquillity, the holy peace that God an "exceeding great reward." The saw was rather over standing us Silence followed—a silence that could the presbytery door, with the autumn gives to those souls who love Him best.

ently, because those alroading marked and the set of th

failure ! "Failure !" echoed the young stu-

It had been with him in the days gone by; it was with him now. Would it still be with him in the time to come, he wondered, and then hastily repressed the thought?

Several hours later the great clock on the monastery staircase chimed slowly forth. Every single stroke echoed distinctly along the silent corridors, and made the after stillness seem deeper than ever. For a few minutes there was a lull in the storm, which had been raging with ever-Some half-hour later the Brother in increasing violence since nightfall. The roar of the wind had sunk to a low.

charge of the sacristy came into the church, turned out the gas, sobbing moan ; the showers of rain and locked and bolted the great doors and sleet came only in fitful gusts, and as went away, leaving all safe and secure the last stroke of midnight died into

silence an expectant hush seemed to One by one the monastery windows fall upon the storm-tossed world out grew dark. Only in a cell on the south It was an ominous pause-a stillside a young religious was still pray-ing. It would have needed no second side. ness that could be almost felt. But, all at once, it was broken by the sound of glance to recognize in that kneeling a footstep passing softly but swiftly down the corridor. Brother Raymund figure the familiar face and form of Rex Vyvian. But he is Rex Vyvian no heard it, and instantly recognized the His name, like all else, he left light footsteps — light in spite of the thick leather sandals. "Father John !" he exclaimed, inbehind him when he bade farewell to his Devonshire home on a certain Sep-

tember morning more than three years ago. He is simply "Brother Ray-mund" now — only one out of many voluntarily ; and then, prompted by an irresistible impulse, he opened the door and looked out.

Yes ; it was Father John. The pale, misty moonbeams, struggling in through the large window at the further end of the corridor, fell full upon his slight, graceful figure and fair, delicate features. All unconscious of the grave eyes watching him so intentthese may, and undoubtedly do, lend a ly, he waited a moment listening, and certain dignity to his tall, graceful then went quickly on toward the stairfigure It is the undefinable expression resting on his calm, young face-an ex-

case. For an instant the young student pression which is but the outward sign paused irresolute, then the same feeling which had caused him to open the His had always been a pecudoor came upon him again, and this time with even greater force. It was pelled by the same uncontrollable im-pulse, he went swiftly along the corridor, down the stone stairs, and on into

"Nonsense, nonsense," interrupted ness

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ears had passed brother Raymund. prayer and study r with unbroker ame and went, but the dwellers with stery walls. Out-went hurrying on, ts strife, its pleas were alike un-ful retreat. And not fail to notice not entirely left

indeed ? eling of inferiority low could any sense a ? But, neverthe-nd to-night, as he ell, the old pain was cas it had hoon'all as it had been all g, seven long years

s papers together nself the while that, er's words had to a ne true. Not with ation—of that there ever had been, the f doubt. From the red the monastery enough to all that he ed to the life he had at was more, he was it; or would have r a certain something ld scarcely acknowl-elf. In his humility f for feeling it, not was only the natural e one to understand ith thoughts he was

d studied hard ; yet n, not from any inca-t, but simply because ower to express his ness and ease. Life ase had but increased we, and though he was see in what light his led him, they, on their tly unconscious that a reciation was growing by day. They liked d—" as good as gold," ot clever, no certainly erage abilities he might hing more ; and if he

to blame? that are gone he had stand aside and watch ss, and now—well, it ame now. Of the proleast, were not merely g and genius, good men ious, but men of keen I wide sympathies, with and to understand—if nown! but they did not. ened that Brother Ray. lent, came no nearer to bod by those about him

an, the schoolboy. ose who, all their lives. nated to take the second we cannot tell. God aps He has a crown of made like to Him by

nd contempt. professors was a voung John, by name, who had en sent to the monastery His zeal, his burning e. His zeal, his burnel, holy life, and, above all, able charm of manner narvelous attraction for nund, who looked up to dmiration, reverence and was none the less deep as unspoken. He was him now—thinking of a d preached not many days dainly he seemed to hear s voice, ringing out clear

n the Lord always ; again. Rejoice always.

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the cloisters, where the cold rays of the only the shadow of sadness had passed winter moon were shedding a dim, away forever, and on his pale, calm face was "the light that never shone mysterious whiteness on all around. on land or sea.

erently.

And then :

thought of self."

Father John's head fell upon his

hands ; he became absorbed in prayer.

monastery, where footsteps trod softly and voices spoke low, because all

The new Separate school for the

which was originally used as a church,

the first one erected by the Catholics

young life so suddenly ended.

Him-setting self aside to the last.

With light, firm steps he trod the familiar way; but the loudest footfall could hardly have made itself heard watching clouds hurried fast and ever ings after perfection — the holy striv-faster across the stormy sky, hiding humble endurance — the secret sacri-long, black shadows in the detail the fices that none knew and nonong, black shadows in the cloisters ; but there was no fear in Brother Raymund's heart as he sped onward, involuntarily quickening his pace when he saw that Father John, instead of entering the church by the cloister door, passed round through the sacristies and opened the door which led directly

and opened the dost when each entering into the sanctuary. All was dark ; only the lamp burn-ing before the tabernacle shone like a red star amid the gloom. Father John moved quietly forward, and looked round with feelings of mingled relief

and surprise. "I must have been mistaken," he said to himself, " and yet-But the sentence was never finance.

for at that moment, a tall figuing a dark lantern, emerge sentences : behind one of the pillars, and creeping cautiously toward the altar, proceeded of men ; about thee nothing shall be to mount the steps. The light fell full upon the man's face, revealing the form and features of the strange spec-tator who had been present at Benedic-tion only a few shor hours ago. said. mitted ; but thou shalt be accounted as

For an instant Father John stood let this man glory in this thing and spell-bound-but only for an instant. another in that, and be praised a thou-sand, thousand times ; but thou, for thy Then he sprang forward with an exclamation of indignant horror part, rejoice neither in this nor in that placed himself in front of the intruder. but in the contempt of thyself and in Brother Raymund took in the situa thy good pleasure and honor alone." "This is what thouh ast to wish for tion at a glance. Father John's slight figure was drawn up to its full height there was not a trace of fear in the look he gave his opponent; his eyes shone with holy indignation ; he pos sessed twenty times as much courage as the strong, desperate-looking ruffian confronting him, though physically he was no match for such an adversary. The man knew it and fell back a few paces, still holding the lan-tern in his left hand, while with his right he made a swift, stealthy move-ment, which did not escape Brother Raymund, who, guessing intuitively what was coming, started forward and threw himself between Father John

and his antagonist. A look of fierce hatred crossed the man's face as his eyes fell upon the strong young figure before him. There was a moment's silence. Then two sharp reports, following each other in quick succession, and a dull, heavy sound, that struck a strange chill to Father John's heart. One of the lay brothers came hastily

in with a light, and as he did so a figure crept stealthily down the aisle, there was a sudden rush of cold air, the great door fell to with a loud crash, and a shadow stole out and mingled with the darkness. Oppressed by an unspeakable dread

Catholic congregation of Owen Sound will soon be finished. The building is Father John knelt down beside the prostrate form, lying so strangely still at the foot of the tabernacle. "Raymund !" he said, bending over of red brick, handsome and commodious and having a magnificent view of "Raymund !" he said, bending over the town and bay. It was built to him and raising him gently in his replace the old stone Separate school,

arms But there was no answer-only slow, gasping breaths and a long, quivering

sigh. In spirit the young student is back again in his old home. In his ears is the sound of many waters—round his feet the cold waves are creeping. Sybil is with him—they are in danger —"Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death!

ready his feet rested upon the brink he dark river—already the voices of th sounded faint and far away ! 'Raymund !'' exclaimed Father n again and with souther here the fact with the first source of the source of Yes, death was drawing very near. Already his feet rested upon the brink of the dark river-already the voices of John again, and with another long-drawn sigh he opened his eyes and came back to the present. A smile of more than earthly brightness passed across his face when he saw who was leaning over him. The events of the night rushed into his mind -he was conscious now. "In manus tuas, Domine," he murmured, involuntarily grasping the crucifix that hung at his side. "Inmanus-tuas-Domine - commendo-spiritum - meum." His head sank back on Father John's breast - the dark lashes dropped over the tired eyes—and all was still ! The young religious had gone to a

# THE CATHOLIC RECORD.

### WHY AVOID HIGH MASS?

persons who devoutly take part in it.

to High Mass-to give greater honor to God and our Lord Jesus Christ. To

The Council of Trent (sess. xxiv.

4) says: "Bishops shall be diligent in admonishing the people that each

one is bound to be present at his own

parish, when it can be conveniently

done, to hear the word of God," which

as the Council says elsewhere, " is to be preached during the Mass," so that the

cople may derive advantage from

Various reasons were added for these

regulations, some of which exist at the

present day. It has always been the spirit of the Church that the people should cherish and support their own

3. If you complain of the length of

the service, and desire to confine your prayers to a single low Mass, you may

perhaps find some useful reflection in

the following words of St. Charles: "What sort of Christians are they,"

he asked in one of his sermons, who

complain of the length of the service.

and stay away from the church and sermons? They did not learn to do

this from Jesus, Mary or Joseph. They

who really love God do not murmur

can go to it.

people.

both.

### CATHOLIC PRESS. Boston Pilot.

The Rev. Thomas Dixon, a Protestant minister well known in Boston, preach-The Master has come and called him ing at Association Hall, New York City to Himself. It is all over — the pen-ance and mortification—the holy striv-Sunday, had this to say of the to shows forth greater honor to God on Pope's Encyclical on the Condition of Labor : "The latest Encyclical of Pope particular occasions. The additional ceremonial is not to please or amuse Leo XIII., on the labor problem, is one the people, but to give additional glory to their Heavenly King. You ought not therefore to be satisfied with going to a Low Mass on Sunday, if there be of the most remarkable papers that has ever emanated from the Vatican. It is in every way worthy of the greatest of the Popes who has occupied the throne of St. Peter. The Pope has shown him-self in this letter to be a profound On the desk lay a little book, left just where he had placed it the night before. It was the "Imitation of before. If was the "initiation of Christ," open at the chapter "Of the Desire of Eternal Life," and to Father John there was something inexpres-sibly touching in the fact that those scholar and thinker, and fully abreast with the great question of the age. Say what we may, as Protestants, of Rome and Romanism, Leo. XIII. speaks to must have been the last words the young student ever read. He looked at the beautiful, still face before him, the consciences of 250,000,000 people speaks with an authority possessed by no other man on earth from their point and then, taking the worn volume in of view. What he says is, therefore, of his hand, closed it gently, almost revvast importance to the world. We may It seemed disloyalty to the disagree with him, we may dispute the grounds on which he bases his authordead that every eye should see those underlined words. His sensitive lips underlined words. His sensitive lips quivered and a shadow of intense pain ity, but he cannot dispute the fact of his vast influence. Let the Protestant crossed his face as he read the familiar world read carefully this letter from the Pope of Rome. In some respects it marks a new era in the history of Cath-Others shall be great in the esteem olic Church life, and it is worth the while of every Protestant to ponder "To others this or that shall be comwell its every word.'

### Boston Republic.

An Anglican clergyman, incumbent of All Saints' vicarage, Lambeth, Eng. "Let one seek this, another that dedicates a volume on the "Sinless Conception of the Mother of God" in this language, which is commended to the careful consideration of the besotted howlers of Music Hall : "To the blessed Mary, Mother of God, whom the author from the earliest childhood has striven dutifully to honor ; whose powerful in-tercession on behalf of the visible rethat, whether in life or in death, God that, whether in fife or in death, God may be always glorified in thee." "And God has been glorified," the young priest thought, "both in his life and in his death. In his life he suffered, and we did not know it. He felt, and we mistook his calmness for union of Christendom and of our beloved island home, he has daily sought, and whose gracious patronage and protection now and at the hour of his death he constantly and earnestly asks, this volume, with the deepes apathy and indifference. Oh, it must have been hard—cruelly hard! But veneration and profoundest duty, is humbly and reverently laid at God was glorified. And in his death he gave up all for me, without one sacred feet as a tribute of filial love and

#### affection. N. Y. Catholic Review.

The Catholics whom the Independent s constantly meeting are of a class that The hours rolled on, and twilight shadows gathered round the silent would shine among the curios of a dime museum. Anything like them is not found under the sky, nor under the earth, nor in the depths of the sea, nor and other churches were close at hand. hearts were full of sorrow for the brave in any other department of nature save the brains of writers for the Independ Several days passed, and then came a night when Brother Raymund's cell ent. The latest specimen of Catholic which this journal has discovered is the was cold and empty; the cell he had loved so much, and in which he had "American Catholics, returning from Cuba, and utterly disgusted with the parish church. spent so many happy, holy hours, knew him no more. His place in church and choir was vacant—the book morals (who) say that what the island needs is good Protestant missionaries." The Catholic mouth that uttered such a of his pure young life closed forever! —Catholic Fireside. sentence to the Protestant ears of Dr.

Ward or his aids must have been hun-gry for Presbyterian loaves and fishes. We have met dubious Catholics of every sort, McGlynn Catholics, Parnell Catholics, Henry George Catholics, Yale College Catholics, aristocratic Catholics, and Cahensly Catholics, but we never met among all these cranks one soul so stupid and debased as to desire for any Catholic country the ministrations of Protestant missionaries." Catholic Columbian.

in the county. The new school stands on a bluff opposite the parish church and immediately adjoining the nunnery. Rev. Father F. Xavier Grennolier has The Angelus bell still recalls the minds of people in the world to some of the most important religious facts. It had charge of the parish, witnessing and is calculated to keep the memory and supervising the rapid growth of the congregation from the time of the building of the stone church, which understanding alive to fundamental religious truths. What a glorious sight was that exhibited throughout had been sung for them, with all sol emnity possible, in their own church afterwards became the first Separate And here, in this city, in how many churches and parishes, High Mass is France, five hundred years ago - and in every Catholic country as well -

sung ! But, alas, how many persons hurry to an early low Mass, so as to have the rest of the day to themselves enond in drinking and amusement.

### The Time We Give to God is Never **King of Medicines** 1. High Mass is instituted in orde

### Scrofulous Humor-A Cure "Almost Miraculous."

"When I was 14 years of age I had a severe attack of rheumatism, and after I recovered had to go on crutches. A year later, scrofula, in the form of white swellings, appeared or in the form of white sweinings, applicated on various parts of my body, and for 11 years 1 was an invalid, being confined to my bed 6 years. In that time ten or eleven sores ap-peared and broke, causing me great pain and suffering. I feared I never should get well. "Early in 1886 I went to Chicago to visit a room for you at High Mass and you Many people consider it a great sister, but was confined to my bed most of the time I was there. In July I read a book, 'A honor to attended Court levees of their sovereign, and go to them often at great inconvenience. High Mass is more than a royal levee. Our Lord then offers Himself in sacrifice in His Day with a Circus,' in which were statements of curves by Hood's Sarsaparilla. I was so im-pressed with the success of this medicine that I decided to try it. To my great gratification the sores soon decreased and 1 began to feel better, and in a short time 1 was up and out of doors. I continued to take Hood's Sar-saparilla for about a year, when, having used six bottles, I had become so fully released there the discusse the location of the source most solemn and stately way ; He holds full court on earth. All that the earth can do to make it grand is done ; but part, no doubt, of its grandeur and splendor consists in the number of from the disease that I went to work for the Flint & Walling Mfg. Co., and since then You see one good reason for going

HAVE NOT LOST A SINGLE DAY on account of sickness. I believe the disease is expelled from my system, I always feel well, To say that you do not like the music or am in good spirits and have a good appetite. I am now 27 years of age and can walk as well as any one, except that one limb is a little shorter than the other, owing to the loss of ceremonial, or giving the extra time, is to say that you do not like to honor Him in any way He is pleased to re ceive extra honor and attention. bone, and the sores formerly on my right leg. To my friends my recovery seems almost miraculous, and I think Hood's Sarsaparilla is the king of medicines." WILLIAM A. LEHR, 9 E. Railroad St., Kendallville, Ind. Another reason for going to the High Mass is that it is usually what may be called the Parochial Mass. The Parochial Mass is that solemn Mass Hood's Sarsaparilla celebrated in the parish church on Sundays and holydays, during which Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. a sermon or instruction is given, and 100 Doses One Dollar the official notices are read to th

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Department of Public Works, ) Ottawa, July 2, 1891.



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### TO EDUCATORS.

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sorrow, in success and in

" echoed the young stu-

en with him in the days it was with him now. I be with him in the time vondered, and then hastily

e thought ? ours later the great clock nastery staircase chimed h. Every single stroke notly along the silent cor-Every single stroke made the after stillness r than ever. For a few re was a lull in the storm, been raging with ever violence since nightfall. the wind had sunk to a low. an ; the showers of rain and only in fitful gusts, and as roke of midnight died into expectant hush seemed to the storm-tossed world outas an ominous pause—a still-ould be almost felt. But, all was broken by the sound of passing softly but swiftly orridor. Brother Raymund und instantly recognized the teps - light in spite of the

er sandals. r John !" he exclaimed, in-y; and then, prompted by ible impulse, he opened the ooked out.

was Father John. The pale, conbeams, struggling in he large window at the furof the corridor, fell full upon , graceful figure and fair, eatures. All unconscious of eyes watching him so intent-ited a moment listening, and t quickly on toward the stair

instant the young student rresolute, then the same feelh had caused him to open the ne upon him again, and this h even greater force. Imthe same uncontrollable imwent swiftly along the corrin the stone stairs, and on into home fairer than any earthly home-a home where there is no more pain, no more misunderstanding, no more fail-

ure. "Oh, my God, he is dead !" murmured Father John, brokenly, as he looked down at the calm, sweet face-"dead-and for my sake !"

Very gently and reverently they bore him back to the cell he had left in health and strength only one short hour ago.

All too quickly the dread news traveled to the old gabled house upon the cliff, and within a few hours Major Vyvian-cold and stern-was standing in the quiet cell, looking down upor the lifeless form of the son he had

loved but never understood. "God forgive me, Rex," he mut-tered, brokenly, and turned abruptly away, but not before two burning tears had fallen on the brown habit of the sleeper. Then he went hurriedly out, leaving Father John kneeling there

alone. The pale winter sunshine streamed into the little cell and rested on the quiet form upon the bed. The Angel of Death had passed by in the silence of the night, but he had left no terrors Lying so still in that last long here. sleep, from which no sunshine, however bright, could awaken him, the young religious seemed as if he were, in truth, "not dead, but sleeping." in truth, "not dead, but stort life, He looked just as he had done in life,

since been repaired enough to permit services being held there. It was in this church that the remarkable incident about the statue of the Blessed Virgin occurred. The statue was there after the water subsided, perfectly in tact, the lace covering it not having

been even touched by the flood. You Take No Risk

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never fails. NATIONAL PILLS are sugar coated, mild but thorough, and are the best Stomach and Liver Pills in use. A BURN OR CUT will heal quickly and leave less scar if Victoria Carbolic Salve is

applied at once. Mining News.

Mining experts note that cholera never at-tacks the bowels of the earth, but humanity in general find it necessary to use Dr. Fow-ler's Extract of Wild Stawberry for bowel complaints, dysentery, diarrhœa, etc. It is a sure cure. Give Holloway's Corn Cure a trial. It re-moved ten corns from one pair of feet without any pain. What it has done once it will do again.

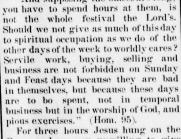
And supposing the offices are long, Church of England, it is reported, have become insanely jealous of the prestige awarded throughout the world to Cardinal Lavigerie for his heroid efforts to stop the African slave-trade. and thereby open the way for the con version of that people to the blessings of Christianity and civilization. One of these bishops, it is said, has been trying to induce Lord Salisbury to bring all the influence of the English Government to oppose and thwart the by the Cardinal. labors set on foot This is a shameful spirit, and one that will sink the Establishment still lower in the eyes of all Christendom. We trust the report is a mistaken one.

The Humbert government, now ruling over Italy to the unexampled oppression of its suffering people, occasionally takes credit to itself before the nations that the Pope is left entirely free in his ecclesiastical capacity. A late event shows how utterly untrue this is. A religious celebration of importance took place at Orvieto, and he Holy Father delegated Cardinal Vanutelli to represent him at the ceremonies, and to give the Papal penediction from the balcony, as would have done himself had he been Yet this Judas-like govern present. ment issued an order prohibiting the

part of the ceremonies that would have taken place outside the building, in cluding the Papel benediction from the balcony, the ringing of bells, the procession, etc. ! The satanic influence at work is very perceptible.

Too much idleness, I have observed. fills up a man's time much more com-pletely and leaves him less his own master, than any sort of employment

In Crowds.



Cross, and are you unwilling to give half of that time to High Mass.— Sacred Heart Review.

#### GALT SEPARATE SCHOOL.

GALT SEPARATE SCHOOL. The following is an extract from the report of Cornelius Donovam M. A., Inspector of Separate schools, on his visit to the school at Galt, June 19th, 1891 : Pupils enrolled, eighty; pupils present, fifty-eight. Pupils sent to the High School during 1890, five. Organization and discipline — ungraded school, regularly classified : state of discipline and order, satisfactory. Proficiency of classes ex-amined :-reading, good : spelling, excellent and middling : drawing, good : geography, music, grammer, excellent and good : com-position, history, English literature, calis-thenics, Christian doctrine, good : school building, frame, shabby exterior : class rooms, one, neat sung and tidy : school building, frame, good : deks, good : blackboards, maps and globe, gool. Remarks — This is an energetic, active, progressive school. It is quite evident that the scholastic year has been well spent, as the result of the present inspection shows the general pro-ficiency of the pupils to be quite up to the standard.

He who sedulously attends, pointedly asks, calmly speaks, coolly answers and ceases when he has no more to say, is in possession of some of the best re quisites of man.-Lavater.

A Nationalist Plan.

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whatsoever. -Burke.

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Persons writing for a change of address hould invariably send us the name of their ormer post office.

London, Saturday, July 18, 1891.

BABEL.

It scarcely needed that any new event should occur to show the inex. tricable confusion in which Protestantism of every form is at present involved, owing to the practical application of the first principle on which the whole system is founded.

It has never been called into doubt that the Catholic Church of to-day is the same organization which has ex isted from the days of the Apostles, and which was established by them and their successors throughout the world in obedience to the command of Jesus tries more thoughtful ; and though the Christ to preach His gospel to every creature. Every one who has read the New Testament, even without profound thought upon the nature of the Church, is aware that Christ established an organization which He called His Church, and that He selected twelve Apostles with paramount authority, besides seventy-two disciples with subordinate authority, to preach everywhere His gospel as He delivered it to them; and He assured them that it would be more tolerable for Sodom and Gomorrha on the last day than for that house or city which would not receive them.

That Christ's work on earth was in tended to be permanent is also conceded : for He came to save mankind, not merely the generation amid which He lived ; and so in giving His commission He promised that He would be with His Apostles " all days, even to the consummation of the world."

That the Apostles had successors in also clear. We are told in the Acts of the Apostles that they ordained priests in every city to carry on their work. Mathias was selected to fill the place of Judas, when the latter, after having betrayed his Master, hanged himself in despair. Timothy and Titus were appointed by St. Paul to preside over the churches established respectively in Ephesus and Crete for the same purpose (1 Tim. i, 3 : Tit. i, 5.)

That the Church continued to exis without interruption down to the date when Protestantism was established, and that there existed a ministerial succes sion with authority derived from the Apostles, and therefore from Christ, are we may say that this state of thing also indubitable facts : and when th exists already. standard of revolt was raised the plea There is no resting-place for : was that the Church had ceased to teach reasoning mind between Catholicism Christ's doctrine in purity and simplic and atter unbelief ; and to one or other ity, and that a thorough reformation

cise his own judgment in matters of doctrine, the teachers of these dangerous theories have been condemned, with various degrees of emphasis, as heretics. Rev. Dr. R. Heber Newton, the rector of all Souls' Protestant Episcopal

Church of New York, is also at this moment undergoing a trial by a committee of five, on a charge of heresy on three points : he denies, 1, the birth of Christ by a Virgin: 2, the bodily resurrection of Christ: 3, the verbal inspiration of the Bible. In a word, he attacks whatever is miraculous in the Bible. If Christianity be not a myth, the doctor is certainly a teacher of dangerous error, and we confess

that for the sake of preserving even some semblance of Christian faith among the Episcopalians, we would be glad to see the Church court condemn Dr. Newton's doctrines. At the same time we are conscious that the court by condemning him will proclaim its own inconsistency; for if he owes obedi ence to the authority of the Church in

its doctrinal decisions, both he and his judges alike owe obedience to the authority of the Catholic Church, which they repudiated on the plea that private individuals have the right to judge every doctrine for themselves. Is the world becoming more logical? The spread of education has undoubtedly made the people of civilized coun human intellect will still have its vagaries, it seems to us, and we believe the majority of men will agree with us in believing, that these vagaries will take a more feeble hold with the masses of the people than they have done in less enlightened ages. There are still. and there will always be, differences of degree in the knowledge of the masses and many will continue to be unable to follow out a principle to its legitimate conclusions; but the number of those

who will insist upon consistency in religious belief must, in our opinion, increase, to use a mathematical expression, in geometrical progression. That is to say, the spread of education will become much greater in a given future generation than during the present as it spreads from more numerous centres ; and the ability to detect error will increase in a similar manner, unless unforeseen obstacles intervene inconsistencies of Protestantism with its many phases of belief and unbelief must in this case become more patent to the world, and the multitude, thus beginning to reason upon them, must

reject them. The consequence of all this must surely be the ultimate rejection of Protestantism as a form of Christianity. There may be some who will continue to call themselves Protestants, and probably there will be many such

but for the most part these will be really persons without religious belief of any definite kind. They will be to all intents and purposes Atheists or Deists ; and, indeed, considering the inextricable confusion now existing,

As in the extract which we already gave from St. Irenæus the establishment of the Church is attributed to both happy of these Apostles, it is clear that St. Peter's labors there were already fruitful before St. Paul's arrival. In attributing the founding of the Church in Rome to both apostles, St. Irenatus, therefore, evidently means that St. Peter preached first, and St. Paul afterwards aided him in his work. There is thus a complete accord between Eusebius and St. Irenæus, for the former says, in the second book of hi ecclesiastical history, "He was the first who by the preaching of the word, in

the city of Rome, opened the gate of the kingdom of heaven with the keys of his gospel. Eusebius quotes extracts from Caius and Dionysius, Bishop of Corinth, as well as from Papias, to show that St. Peter made his residence in Rome, and Papias states that it was there that St. Peter wrote his first epistle. In accordance with the custom of the early Christians, St. Peter calls Rome Babylon, on account of the iniquities to which its Pagan population were addicted. (i, 13.) As Papias, Caius, and St. Dionysius, Bishop of Corinth, were disciples of the apostles, it must be acknowledged that their testimony to St. Peter's residence

at Rome is as conclusive as we have shown that of St Irenæus to be. St. Jerome, explaining St. Peter's use of the name Babylon as applied to

Rome. savs: "Peter in his first epistle speaks of Rome figuratively under the name Babylon, saying the Church which is in Babylon, elected together with you aluteth you, and so doth my son Mark.

So also the Apocalypse of St John speaks of Rome under the same name, Babylon, which he describes as being seated upon seven hills, and having power over the kings of the earth. This description agrees only with Rome, which was the only imperial city when the apostle wrote ; and the only great city built on seven hills.

It must be noted, however, that the name Babylon is not given to the Christian Church, the centre of whose unity is at Rome, but to the Pagan Empire, which at the time St. Peter wrote was ruled by Nero, a most wicked sovereign and one of the most cruel persecutors of the Church. This to prevent so rapid an increase. The distinction is made by St. Jerome in his epistle to Marcellas, where he quotes the denunciations of St. John against Rome as a reason why the latter should remove from Rome to Bethlehem. He adds:

"The holy Church is also there, and the trophies of the apostles and martyrs, the true confession of Christ, faith which the apostle preached, and which was persecuted

It should not be necessary for us to disclaim the name Babylon as applied to the Christian Church, but it become necessary to make this remark on the use of the word, as many Protestants are accustomed to apply to Christian Rome and the Catholic Church the denunciations pronounced against on by St. Je hn in the Apo

hast Rome, whence we also have an authority at hand. That Church, how on which the apostles poured out all their doctrine with their blood. where Peter had a like suffering with the Lord : where Paul is crowned with an end like that of the Baptist ; where the Apostle John was plunged into boiling oil, and suffered nothing, and was afterwards banished to an island. St. Cyprian in a letter to Antoninus describes how Cornelius, who was then

Pope," A. D. 251, was chosen "by the judgment of God and His Christ, by the testimony of all the clergy, and by the suffrage of the people . . . . when the place of Fabian, that is, when the place of Peter and the dignity of the sacerdotal was vacant.

In a letter to Cornelius, the sam illustrious Bishop denounces certain Africans who had set up a false Bishop, and yet "dared to sail and carry letters from schismatics and profane persons to the chair of Peter and to the principal Church (of Rome) whence the unity of the priesthood took its rise." Eusebius in many places names St. Peter as first Bishop of Rome. One passage will suffice to show what he frequently asserts as an undisputed fact : "Linus was the first, after Peter, to

obtain the episcopate of Rome.

He also states that "The providence of the Universal Ruler led to Rome that most powerful and great one of the Apostles, and, on account of his virtue, the leader of the rest, Peter, against that sad destroyer of the the human race (Simon the magician)

Elsewhere Eusebius gives details of the manner in which SS. Peter and Paul suffered death under Nero, adding:

"It is unnecessary to give further proof of these facts, for they are attested by evident, splendid and well known monuments which exist at this day."

It would be easy to adduce other proofs of St. Peter's residence in Rome. but it is not necessary to do so here The tradition of his having gone there in the early part of the reign of Claudius, and of his death on the cross under Nero, dates back to the very age in which he lived, and there is no counter-tradition. It is attested by Clement of Alexandria, Origen, Epiphanius, Optatus of Milevis, Orosius, the Emperor Theodosius, St. John Chrysostom, Hegesippus, Theoderet, Ambrose, Jerome, and numerous other writers who had every opportunity of knowing the facts and who have given many details of his life there positive is this testimony that al Protestants of weight, willingly or unwillingly, concede that the fact i undeniable

We shall, therefore, conclude by giving this summary of proof from "Doctrines of the Church ' by His Eminence, the late Cardinal Wise man

"The monuments which yet exist in every part of Rome, and the testimony of ecclesiastical writers from the olde imes, put the fact beyond all doubt and it is sufficient to say that author of the highest literary eminence, and re markable for their opposition to the supremacy of the Roman See, such as Cave, Pearson, Usher, Young and Blondel, have both acknowledged and

"But if thou art near to Italy, thou A MENACING FREEMASON. try. We are satisfied that loyalty of this kind is a very prevalent sentiment;

The Freemasons of Boston have taken umbrage at the condemnation of their order which was passed by the convention of Baptist ministers held recently in that city. The ministers declared by the very decisive vote of 59 to 18 that a man cannot give his allegiance to God and Freemasonry at the same time, and that Freemasonry is an obstacle to the practice of religion. This is perfectly true : for, as a matter of fact, Freemasonry substitutes its empty forms in the place of the true worship of God ; and, besides, it has

own officials, in Europe, at least, that its main object is to destroy religion. In America this purpose is not put forward so prominently, but it is certain that its secret oaths are inconsistent with the duties we owe to God and to society ; and in any case, the fraternization of the American societies with those of Europe makes of them all one body with a common ultimate purpose. It is, therefore, a society deserving of that general condemnation which has been issued against it by the Catholic Church ; and it is equally forbidden for Catholics in America to become members of it as in Europe. If there were no other cause for this than the

been frequently put on record by its

moral ground that it turns to ill use the name and personality of God, by the employment of unnecessary oaths

it would be sufficient reason why the Catholic Church should condemn it : for we know that "all false, rash, unjust, and unnecessary oaths " are forbidden by the second commandment of God. But there is irrefragable evidence that the oaths of the association are worse than unnecessary. They are capable of being turned to evil purpose, and they have frequently been so turned.

> It will be understood, however, that in this country, where Freemasonry is not so actively chostile to the Catholic past, we have no need to entertain any individual rancor against Protestants who are members of the order. We agree to tolerate each others' dif ferences of opinion, and Catholics may be personally friendly to Freemasons in their social relations with each other, while steadfastly refusing to become linked with their society. We claim that liberty for ourselves which we freely grant to others. It is, therefore, quite out of place for the Freemasons to defend themselves against the attack of the Baptists by making a flank attack upon Catholics, who are not interfering with them, though carefully avoiding to become identified

with them in any way. Notwithstanding this, the Boston Freemasons have thought proper to make a direct attack upon the Catholic Church in defending themselves against the Baptists ; or at least their spokesman has done this.

The Rev Sullivan L. Holman, who

but we submit that it is a most short. sighted policy for those who are really loval to endeavor to excite religious dissension, and without reason to represent so numerous and influential a body as the Catholics as entertaining disloyal sentiments. We would remind this pompous talker that when the United States were in real trouble, it is known that the Catholics, in proportion to ratio to population, maintained the flag of their country to double the extent of any other class, by taking up arms in its defence ; and the same is likely to occur again should occasion require it. It is only when we come to those who plucked the plumage of the American Eagle to feather their own

nests that Freemasons were found in the front. We do not accuse the Order itself of being responsible directly for the acts of individual members ; but we say that the Masonic principles, which ignore religion and conscience, are much more likely to beget traitors than the principles of Catholics, which inculcate loyalty to rightful authority.

The Freemasons will act wisely if they keep their present quarrel within the limits to which it belongs. It is a fight between themselves and the Baptists. Let it be fought out on that

THE CARLOW ELECTION.

The lesson taught by the Kilkenny and Sligo elections was sufficiently in structive and would have proved of a healing and salutary character had Mr. Parnell and his zealous supporters taken it to heart. Unfortunately for them, and for the peace of Ireland, the lesson was unheeded. Owing to the sad demise of the late O'Gorman Mahon a vacancy occurred in the representation of Carlow. Here again, unmindful of previous defeats, Mr. Parnell determined to try the fortunes of war. Church as it has been in Europe in the Post haste from Steining, where the mock marriage with Mrs. O'Shea was solemnly registered, he hastened to Carlow, where in the halcyon days of his unlimited popularity his word was allpowerful and his endorsation of any man was tantamount to the election and a free ride over the constituency of that candidate. But Carlow's Catholic sentiment had received a rude shock in the scandalous proceedings of the late uncrowned king. On every public hall of that unpurchasable county the handwiting was plainly visible to all : "He was weighed in the balance and found wanting." The late idol of the people, when stainless and covered with the

laurels of victory he appeared before enthusiastic and devoted multitudes, can now scarcely obtained a hearing from a few trembling followers. His nominee, Mr. Kettle, a good man and of patriotic record, is rejected at the polls, chiefly through his

having been recommended by Mr. is an ex-Baptist minister himself, and Parnell. Never was so sad a spectacle is still a member of Tremont Temple, a witnessed in political warfare as that Baptist conventicle, though he has offered by Mr. Parnell and his few abandoned the ministry for a mercanhonest though misguided followers on



of these those who are logical among was required. Protestants must drift when the The pretensions of the new teachers disintegrating process which is now could not be sustained unless they could going on shall have been completed. show that each individual had a right to set himself up as a judge of the

purity of the Church's doctrine, and

find themselves unable to cope with

them or to repress them without violat-

aced by the new doctrines. Thus

denies the inspiration of Scripture.

of faith.

WAS ST. PETER BISHOP OF ROME?

that the Church had no right to repress In an article which appeared in our such individual judgment. The docissue of the 4th inst., on the feast of trine of the supremacy of private judg-SS. Peter and Paul, we gave extracts ment was thus made the foundamental principle of Protestantism, as against from the writings of St. Irenæus, and the Catholic doctrine that the Church the ecclesiastical history of Eusebius, has authority to decide all controversies by which it was shown that SS. Peter and Paul were the founders of the It was to be expected that when

Church in Rome. As it has been the fashion with Protestant controversia. private judgment was thus made the writers to deny that St. Peter was even Supreme Court of Appeal, errors of the in that city, it will be useful to give most astounding character would be here some additional proofs of the conproclaimed on the housetops as the real stant tradition that St. Peter fixed his teachings of Christianity ; and this is See in Rome, and that the line of Popes precisely what is taking place at the presare his lawful successors as head of the enttime, while the various sects amongst Church on earth. whom these errors are openly taught

In his epistle to the Romans, St. Pau states that he had not yet visited that city, though he was anxious to do so. ing that very first principle upon which In this epistle, written about the year they justified their own revolt. . They of our Lord 58, the Apostle says : recognize perfectly well that the very foundations of Christian truth are men-

"I have often purposed to come unt you(and have been hindered hitherto) that I might have some fruit among among the Presbyterians, Dr. Briggs you also, even as among other Gen ' (i 13).

At the time when St. Paul wrote thus Among the Episcopalians, Rev. Mr. the Methodists, Dr. Workman denies in Rome, so that in the first chapter of that any prophecy of the Old Testament the same epistle he returns thanks to had Christ in view as the Messias. God because "your faith is spoken of Such doctrines are seen to be subver- in the whole world ;" and he adds : "I individual has the right to exer- you."

calypse This was done by Luther first in his

book on the "Babylonish Captivity;" and his followers, the Centuriators of Magdeburg, have no better reason to give for receiving the Apocalypse (Revelation) as part of the Canon of Scripture than the fact that it speaks ill of Rome, under the name of Babylon. It is a poor cause which has to resort to

such perversion of Holy Scripture to sustain it, yet the Westminster Confession of Faith actually founds upon these passages its implied statement that the Catholic Church is "the synagogue of Satan." (Ch. 25.) This is reason enough why we should refute n a few words so blasphemous an assertion. The Confession quotes Rev. xviii. in support of its absurd teaching. In further proof that St. Peter fixed his See in Rome we shall now quote a few more testimonies of the early Chrisian Fathers and writers :

Tertullian, who wrote about A. D. 95, within a century after the death of the Apostle St. John, in his book of

Prescriptions, insists on the necessity of a line of Bishops coming down by succession from the Apostles, adding : For in this manner do the Apostolic Churches reckon their origin." A nstances of this Apostolic origin, he names Smyrna, where Polycarp was placed by John, and Rome, where Clemnt was ordained by Peter. He then hallenges the heretics of his day to show so sure a succession: "Let the MacQueary has done the same. Among there was already a flourishing Church heretics counterfeit something of the same sort ; for, after blasphemy, what is unlawful for them ?" Then enumerating the churches which had either an Apostle or at least one appointed by an saly and Ephesus, then Rome:

supported it. Among the moderns, may be sufficient to observe that no ecclesiastical writer of any note pretends to deny this fact.

From the details of St. Peter's resi dence in Rome, as given by the Fathers. it would appear that he went first to that city in A. D. 42, and that he went to Jerusalem when the Emperor Claudius persecuted Christians and Jews, and that he preached afterwards and established Churches in various parts of Asia Minor. During the reign Nero he returned to Rome, where he suffered martyrdom in A. D. 67 From his first visit to the city until hi death there was, therefore, an interval of twenty-five years ; but his residence there was not continuous during that whole period ; and this accounts for the which is sometimes adduced fact, against his having been in Rome, that during this time we find traces of his being elsewhere. No Catholic pretends that his stay in Rome was continuous and uninterrupted.

### UNIVERSITY OF OTTAWA.

In another column will be found the announcement of this celebrated institution of learning. With rapid strides it has grown to be one of the most prominent as well as one of the most complete universities on the continent of America. That this fact is most generally known and recognized is proved by the very large number of pupils who attend from the most distant parts of the Dominion and the United States. It gives us pleasure. indeed, to make mention of this circumstance, for the success of our Catholic institutions means the greater spread of our holy faith. We congratulate the good Oblate Fathers on their remarkable progress, and trust they will go on and on in the near and distant sive of Christianity, and in spite of the long to see you that I may impart unto Apostle for their first Bishops, he men- future spreading the light of faith and prmer professions of all these sects that you some spiritual grace to strengthen tions Achaia, Corinth, Philippi, These the blessings of purest culture amongst other class of people in the United the people.

tile life, has thrust himself forward as the day after the election. It is well the champion of Freemasonry against known that about one thousand Prothe attack inaugurated in the Baptist testant and Tory voters exercised the convention by Rev. Mr. Stoddard.

franchise in the county Carlow against It is a quarrel between Baptists, or two thousand three hundred Catholic between Baptists and Protestants genvoters. The election proved that Mr. erally; and it is, therefore, evident Parnell received the undivided support that the attack of Mr Holman upon of the Tory electors and overwhelming defeat at the hands of his former Catholics is utterly out of place. It is an effort to create sympathy for Freemasonry by appealing to the unreason-

friends, the Catholics, who, disgusted with his conduct, voted solidly and almost to a man against his nominee. ing prejudices which very many Protes-

tants entertain against the Catholic The lesson should be taken person-Church. But Mr. Holman may find ally to heart not only by Mr. Parnell out that he has made a mistake in this. and his friends, but by every public He may discover before he has done man who is anxious to earn and retain the respect and the support of with his cause that Catholics are perfectly able to defend themselves against the Irish people. It is plain to be observed-and no man can close his his aspersions, and to carry the war eyes against the fact unless he is wilinto Africa too, so we would in a friendly way advise him and those who fully blind-that no matter how popular a man may be in Ireland - no

are of his ilk to be more cautious. matter what services he may have He says: "Masonry broke away from Rome at the time of the Reformarendered to his country-the purity of tion." He is evidently astray in his his moral conduct must at all times history. Masonry did not break away stand the test of public criticism ; and that Ireland will acknowledge no from Rome at the time mentioned, except in the seuse that it became hostile leader and confide in the guidance of no man who is not, "like to all religion, on account of which fact the Freemasons were cut off from the Cæsar's wife, above suspicion." In Church as rotten members ; and they fact the pronouncements of the ultrawere interdicted in England long Protestant and Tory press in England before the Reformation. and Ireland sufficiently indicate that

But Mr. Holman's next assertion is the defeat of Mr. Parnell means the calculated to amaze all who have the triumph of Catholic faith and the least acquaintance with the facts. He apotheosis of Christian morals in the land of St. Patrick. The London savs :

to our institutions."

"If the crisis which some predict Times declares that the collapse of Parshould ever come between Rome and nell means the domination of the Irish the United States, five hundred thou priests, who have always hated the sand Masons would stand true as steel national movement, and therefore the

McCarthyites are little better than We do not desire to cast any suspic Parnell. One of the great misrepreion on the loyalty of Masons, or any sentation of the Thunderer is "that the Irish priests and Eishops are op-States, to the institutions of the coun-

### 18, 1891.

I that loyalty of alent sentiment : is a most short. e who are really excite religious hout reason to s and influential s as entertaining We would realker that when e in real trouble. Catholics, in pro opulation, maincountry to double r class, by taking e; and the same in should occasion when we come to e plumage of the feather their own is were found in t accuse the Order nsible directly for members ; but we principles, which d conscience, are peget traitors than olics which inculul authority.

will act wisely if ent quarrel within belongs. It is a nselves and the fought out on that

### ELECTION.

by the Kilkenny vas sufficiently in have proved of a ry character had zealous supporters Unfortunately for eace of Ireland, the ed. Owing to the te O'Gorman Mahon in the representaere again, unmindfeats, Mr. Parnell he fortunes of war. teining, where the h Mrs. O'Shea was he hastened to Caralcyon days of his y his word was alls endorsation of tantamount to d a free ride cy of that candidate. olic sentiment had ock in the scandalthe late uncrowned public hall of that nty the handwiting e to all : "He was balance and found te idol of the people, d covered with the he appeared before devoted multitudes, obtained a hearing ling followers. His ettle, a good man record, is rejected hiefly through his commended by Mr. as so sad a spectacle cal warfare as that arnell and his few

JULY 18, 1891.

seen what is the opinion of the Engthe kind. Such a notion is merely the lish statesmen. They, one and all, acknowledge that it is pure madness product of the fantastical brain of some for any public man to set himself up against the united disapproval and regime of the Catholic Church as Mr. Cook himself. The Pope has his concondemnation of the Irish priesthood. sultors, but the General of the Jesuits "Who ever," says the Times, "becomes the nominal leader of the Irish party has no more to do with the administration of the Church than that sometimes, will merely be the puppet of the Irish perhaps, he may be consulted by the hierarchy. Holy Father as a prudent and learned

The Pall Mall Gazette, however, counsellor .: just as the Holy Father gives a reason for the wonderful and might consult any learned theologian. all-powerful influence of the Church in But even if occasionally such advice Ireland. It says: were followed in things of world-wide

"Even the most bigoted observer importance there can be no more culcannot ignore the fact that the majority would have been even larger if the Tories had not voted solidly for the pability in the matter than when the queen of England consults Lord Salis-Parnellites candidate. What makes it more significent is the fact that the Parnellites confidently expected a difbury or Mr. Gladstone in her administration regarding matters of state. Why should the white Pope, as Mr. ferent result. Parnell even rashly announced that he would abide by the Cook is pleased to call the Supreme Carlow decision. It is decidedly mani-fest that the National Federation in Pontiff, be precluded from taking advice from wise counsellors? America is right in regarding the re-But Mr. Cook says "the Jesuits have sult as being no longer in doubt and that the political future of the National obtained immense hold in the United cause is assured. The interests of the States, and in this Province ;" and he Irish people and those of the Irish clergy are identical, and consequently quotes the late Archbishop Lynch as having said : "The Jesuit party they are pulling together."

determines the succession of Premiers Never were truer words uttered; never was a truer appreciation stated of the at Ottawa." Archbishop Lynch during his life close and indissoluable connection exsaid many things of which we know isting between priests and people in Ireland. "Their interests are identinothing ; and it is difficult to say when a particular statement is made whether cal." Their temporal as well as their he ever said such a thing or not, but spiritual interests are in the safe-keepwe are quite sure he never seriously ing of one another. The people have the most unlimited confidence in the made such an assertion as Mr. Cook spiritual guidance of their consecrated pretends to quote from him, as if that were enough to make the matter indispastors, and the latter are most abunputable. Why does not Mr. Cook say dantly and most generously provided for and sustained by the former. No when and where His Grace made so remarkable a statement? We can clergy in the Christian world is so well and so munificently compensated for readily imagine that the reason is that His Grace never said anything of the their spiritual labors as the priesthood of Ireland. They receive no kind, and that Mr. Cook is a fabricastipulated salary; they would spurn tor. The Jesuits of Quebec Province con any gift from the Government ; they live sist simply of a few dozen priests who on the free and entirely spontaneous

are engaged in teaching and parish and voluntary offerings of their people, work. We will not pretend to deny and the latter vie with each other in that they labor zealously in their liberal donations at Christmas and avocations, but it will take more than Easter. But independently of this all the reckless assertions of Rev. Joseph too selfish consideration, the priests and Cook to convince those who know anythe Bishops of Ireland must be leagued heart and soul with the people since thing of these humble and hard-working laborers in the Lord's vineyard that they are all, without exception, called as Aaron was and chosen from the they have any other object in view than the spiritual and temporal welfare ranks of the people. When the clergy of their flocks. in Ireland espouse the cause of the Of course Mr. Cook while making his people they take sides with their own fathers and brothers, who statement had in view that bugbear of are the merchants of the towns or the the fanatics, the \$160,000 which the Jesuits received as a compensation for tillers of the soil. It is no wonder the valuable property of which they then the Pall Mall Gazette should state had been unjustly deprived by the that "their interests are identical." Parnell and his Tory sympathizers and British Government. Apart from the fact that this sum was but a small supporters were guilty of the most unfraction of what had really belonged to

pardonable error in supposing that the priests and people in Ireland could ever be separated or antagonized, or that in contending against the priesthood of Ireland they were not contending against the dearest and most cher- they held it at all. Far more than this ished and sacred interests of the whole Irish people.

MORE ANTI-JESUIT LECTUR have received it it would not recom-ING.

posed to Home Rule for Ireland." But needless to say that this is the sheerest for their own aggrandizement to rule we passed by the cross whose shadow extended across the beds of the sweetknow better than to say anything of people generally. We have shown above that Jesuit us too that whilst the great waterfall interference in politics is but a myth. told us of the majesty of the Creator We have shown above that Jesuit

mountebank who knows as little of the Mr. Cook has, therefore, nothing else in view than the entire Catholic population of both countries. He would, if he could, deprive Catholics of the in his own way announced our coming exercise of the franchise. We thank him for his solicitude to rescue us from the hands of the Jesuits, but we decline his kind patronage in our regard. Catholics in both countries will continue to exercise the franchise and though we do not ourselves expect to choose either the Premiers at Ottawa or the United States' Presidents, we will, like other citizens, continue to claim our due influence in the choice of these functionaries.

It is a source of wonder to us some times that these fanatics who are in constant dread of Catholic influence at the polls, and who wish us not to interfere in the politics of the country, do not likewise think of exempting us also from taxation. Surely if we are fit to be taxed for the maintenance of government, we are fit also to be entrusted with the franchise, and to be allowed that weight in the government of the country which our numbers demand.

Mr. Cook denounces Catholic Separ ate schools, and he says the Jesuits are the persons guilty of demanding them. But in proving his point, or rather in attempting lamely to prove it, he lays down a principle which completely upsets his own theory. "He says: "As long as they pay taxes, the

people have a right to say what their children should be taught."

Precisely so, and since Catholics pay taxes they have a perfect right that one of the branches in which their children shall be instructed shall be religion and morality ; and as this is not done in the Public schools we wish for Catholic schools to be maintained out of our own taxation.

We shall have more to say in a future issue on some other matters touched upon by Mr. Cook. We shall further remark here that when parsons pretend, like Mr. Cook, to be very anxious for the people to enjoy the fullest civil and religious liberty they always conveniently manage to forget that Catholics are people as well as themselves, and that they should enjoy such rights as well as Protestants.

### FLYING VISIT TO THE FALLS.

### Carmelite Monastery, Falls View, Ont., July 11, 1891.

DEAR RECORD -- "The next station is Falls View. This train stops five minutes, to allow passengers to view the Falls." With these words, quite familiar to those who travel on the M. familiar to those who travel on the M. C. R., the brakesman announced the next stopping-place. The sentences had scarce died on his line are one of the sentences them, it was merely property which in next stopping-place. The sentences had scarce died on his lips ere was unthe first instance they held in trust for the general welfare, since it was for folded to our gaze Niagara in all its grandeur. We alighted. There we the education of Canadian youths that stood rapt up in awe, unconscious of anything but the great spectacle before sum they had expended in the good work long before that trifle was us and the sublime thoughts which it

restored to them, and now that they have received it it would not recompense them for the erection of a single one of the colleges, to say nothing of the

emblem of our Redemption reminded we must not forget that He is likewise a God of love.

"Max" (the name of the monastery dog) had preceded us to the door, and A young Brother greeted us at entrance and whilst politely ushering us in, bade us to feel at home. were then introduced to the Prior of the monastery, and the hearty way in which he shook hands really did make us feel at home. After partaking of a sub-stantial repast in the refectory we were conducted to the balcony. I do not know of a better place from which to see the Falls than from this verandah. The view is a most extensive one. For a full hour we sat enjoying the cool, We had fresh breeze from the river.

an interesting little chat with some of the Fathers, who for the while had interrupted their duties in order to entertain us. In the course of the conversation I

found out that these monks have at present a great work on hand. They were invited here by the late Arch-bishop Lynch. What they intend to do is to erect a large hospice which will throw open its doors to both countries. There is a splendid site here for such an institution and land is plenty. Over two hundred acres of land have been handed over to these religious. They are willing to push the work ; but more is needed. Our Catholics must take it

up. "We must make ourselves known, said Father Prior. "American Catho-lics are people who read, therefore must be reached by the press they Let the people know our wants, and they will not be slow in coming to our assistance. Many hear our appeal, but pass it by unheeded. - They r eive a circular by mail, throw it aside, think ing that they are plagued with some begging scheme or advertising dodge. Of course we beg. That is our profes sion. Are we not mendicants? But in this case, for whom do we seek aid Whoisbenefited? Surely not the order! No; it is for the good of the whole country. Others, again, misunder-stand us. Some say 'Why, we have plenty of such institutions !' We have It is our mission to supply not. something which is yet wanting imagine a place where all are welcom where religion or condition of life will exclude no one. Outside the expense of coming here, there is no question of how much it will cost our guests. We ask nothing from them except what they offer gratuitously.

We intend to give retreats for all classes throughout the year. We will try to make it as homelike as possible for all. Our house will not be wanting in accommodations. When you consider the beautiful surroundings, the fact that we will have our hospice near the great Niagara Falls, where everything conduces to elevate the soul of man and infuse with it nothing but holy thoughts, I think, dear sir, you will agree with me that we could not have found a more fitting place. Besides. from a sanitary standpoint, everybody knows that Niagara Falls is one of the The neighborhood has never large.

been visited by an epidemic. "We have another end in view, which will surely commend itself. This is to furnish a home for aged priests who have been worn out in the service of

### THE SAGAMORE.

The reporter thrust a Bible (King James' version) into each pocket, and with the sentiment, "Faith Hope, Charity—these three—but the greatest of these is Charity," singing in his' the abde of the Sargunore. the abode of the Sagamore.

umbrageous grove, calmly enjoying the deep arched aisles to the edge of the grove and across the meadows to the hills and the sky beyond. The remember of the sky beyond.

The reporter approached and stacked his Bibles. "You gonto have camp-meetin'?"

counsel together. A crisis has occurred !

Iressed me ! I tell you, sir,"-raising his voice to a higher pitch-" the audacity of these people is becoming unbearable. It is a menace to the unbearable. It is a menace to the do same thing now if they got chance. State and a source of the most anxious If I tell you that you tell me people misgiving to all good men. You good man?" queried Mr.

Paul. Far be it from me, my brother, piously rejoined the reporter, "to exalt my own virtues. Alas! we are all sinners

'Huh !" grunted the sagamore. "But something," pursued the re-porter, "must be done to check the arrogance of Rome. Why, sir, who knows but that, if we keep silence, a person—I will not say a man—of that faith — pardon me — of that idolatry, may aspire to become Prime Minister

Well," said Mr. Paul, "S'pose he did !

What! A Roman Catholic Prime Minister ! What did our sainted an-The reporter raised "What did they cestors fight for ?" his voice again. "What did they fight for? Shall we calmly yield up the liberties made sacred by their blood?

"What liberties?"

"Liberty of conscience, sir !" "What does that mean?"

"It means, sir, that every man shall be free to worship God in his own

way." "Does that mean Catholics too?" "Well, of course, if they persist in the error of their ways we shall not treat them with violence. But we must guard our liberties.

"What about theirs?" queried the

you destroy the safeguards and allow a pestilence to sweep the land ?"

Ain't seen any tigers round here,' said Mr. Paul. "Ah!" rejoined the other, "the vel-vet paw—the velvet paw! But the claws are there, ready to be unsheathed and rend us. We must guard our liberties! They were won by our ancestors in the teeth of Rome, witches, freethinkers—and everybody else ex-cept people who thought as they did. They did nobly, and it is for us to ollow their examp

"Ain't any witches around here, said Mr. Paul.

"True," said the reporter, "our ancestors burned them all. Now, if we can get rid of Popery the world will be all right.

"What about freethinkers?" queried "What about Mr. Paul. "Alas!" admitted the reporter. "their numbers do not decrease as their numbers do not decrease as rapidly as we could wish ; but just now

"True," said the reporter. "The atrocities of the Inquisition were blas-The Indian Philosopher in the Dominion phemously committed in His name." Hilustrated. "Wasn't any blasphemy on the

Mr. Paul sat in the cool depths of an any even see a Roman Catholic aspire to be Prime Minister. The arrogance of Rome is a growing menace to our country. A sound the tocsin of alarm.

"Young man," said Mr. Paul, "I want you to listen to me little while. Whenever I hear any man talk like queried the sagamore. "My brother," the reporter answered, with academic fervor, "I have come that we may take grave and earnest counsel together. A gristic her the same terms the same terms and the same terms see 'un pay their debts—see 'um do good things—see 'um act same way like other people. You say if they had chance they kill every Protestant if he tell you that I met a Roman Catholic last week, and the fellow actually ad-dressed me! I tell you sight the fellow actually ad-three hundred years around back two, what Protestants done 'way back long time ago-then s'pose I tell you they what you call good 'eal more enlight-ened now. Ain't that so ?"

"It is quite true," admitted the reporter, "that some slight excesses of those days would be impossible in this enlightened age-among Protestants. Mong Catholics too," asserted Mr.

Paul. "Do I understand you to say," de mand the reporter, "that an Inquisi-tion would be as impossible among the Catholics of to-day as witch-burning, for instance, among Protestants? "That's what I mean. This world ain't stood still for three hundred

vears "But we must not compromise with evil," protested the reporter. "There must be no truckling to Romanism."

"It seems to me," said the sagamore, "that if you look all over this worldsee how strong that Church is-how many good men been in it-how many men from it been ready to git killed in this country and other countries long time ago-how they try to stop slavery in Africa (like I heard one of our boys read about last week)-when you think 'bout all that Church is-all it does-how it stood so long and is so strong to-day-it seems to me it must have some good somewheres in it. Mebbe it ain't got enough what you call charity," the old man added with a touch of irony. "but it kin learn

that from Protestants like you. You're a short-sighted old fool !" cried the reporter, and gathered up sage. "Sir," said the reporter, again with his Bibles and went away. If he had academic fervor, "would you allow an met Sir John Thompson or a Jesuit untamed tiger his liberty? Would that day there would have been blood net Sir John Thompson or a Jesuit on the me



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# THE CATHOLIC RECORD

5

election. It is well t one thousand Provoters exercised the ounty Carlow against ee hundred Catholic tion proved that Mr. he undivided support rs and overwhelming ands of his former olics, who, disgusted voted solidly and alinst his nominee.

guided followers on

uld be taken persononly by Mr. Parnell but by every public ous to earn and reand the support of

It is plain to be o man can close his fact unless he is wilno matter how popube in Ireland - no vices he may have ountry-the purity of act must at all times public criticism ; and ill acknowledge no ide in the guidance who is not, "like bove suspicion." In cements of the ultraory press in England ficiently indicate that r. Parnell means the tholic faith and the ristian morals in the trick. The London hat the collapse of Paromination of the Irish ave always hated the ent, and therefore the re little better than f the great misrepre-Thunderer is "that s and Bishops are op-

The Rev. Joseph Cook has been recently airing his eloquence in Montreal on the subject of "Jesuit aggression Mr Cook adds that the Jesuits

in America." As is usual with orators "might soon determine the Presidents whose aim it is not to increase the knowlof the United States." This is quite on edge of their hearers, but to stir up dis a par with his statement concerning cord and to gain notoriety, Mr. Cook's the Jesuits of Canada. The Jesuits of lecture was filled with falsehoods and the United States are occupied similarly platitudes in about equal proportion. to those of Canada, and there are about He is of that antiquated school of Presas many in proportion to the population byterians who maintain that the Pope of the United States as there are in is the anti-Christ and the Man of Sin, Ontario, their ratio of population being and his lecture on Jesuit aggression almost the same in both countries. In was just what was to be expected when this Province it is easy to estimate the object was to please the palates of the amount of political influence which such as have received their instruction the Jesuits are exercising. This religin religious matters from such teachers ious order has charge of the parish of as Professor MacVicar, some of whose Guelph, and a few stations in Algoma

glaring falsehoods we had occasion not long ago to expose. Mr. Cook's lecture was delivered in

vince, chiefly among the Indians. The Jesuits of the United States have just Erskine church, and the reporter says as much thought of electing the Presi-"a fair-sized audience assembled " to dent of the United States as the Jesuits listen to it. From this expression we infer that the Presbyterian body of Montreal generally are tired of hearing Governor and Premier for this Province, to take the places of Governor the same old story of Jesuit aggression Campbell and Premier Mowat, yet we repeated, which they have already may say that there might be worse heard to satiety. The Jesuit body are Presidents, Governors and Premiers too well known in Montreal that the than the Jesuits would select if the Protestants of that city should believe choice were in their hands ; so there is the slanders of such speakers as Rev. very little reason for alarm at the Messrs. MacVicar and Cook concerning extent of their influence. them, and they signified their disappro-

and the north-western part of the Pro-

But Mr. Cook might say that it is bation by staying away from the lecnot merely the Jesuits of whom he is ture. It is creditable to them that such in dread, but of the "Jesuit party," is the case.

Mr. Cook commenced with some trite and truly when we examine his words we find that it is of "the party" he remarks to the effect that " there are in speaks rather than of the Jesuits Rome two Popes, the Pope of the Catholics, and the black Pope of the Jesuit themselves. Here, then, is a serious accusation, that there is a powerful order. The inhabitants of that city say that when the Popes disagree, the black | party in Canada and the United States, Pope generally has his way." It is dominated by the Jesuits, and seeking while within some asylum of rest as

churches which they have erected in passengers deserted us — the train it be known that we offer the Holy Sac steamed away — and there on the rifice twice a week for our benefactors. or, if they request it, for their deceased friends. Besides, we intend to prevacated platform we remained for a

ong time without regard to the flying serve in our archives the name

satisfy

we would have been content to remain on that fascinating spot had not the inner man reminded us that which was a feast to the eyes did not which was a feast to the eyes did not Picture of Our Lady of Mount Carmel all wants. We reluctantly to all who help us. God knows our moved on, in quest of something to work is an unselfish one, and may He stay the appetite of hungry travellers. bless those who assist us in carrying i We walked along the river bank and out. It is an undertaking that will prosper. God wills it, and the ecclesihad not gone many yards before we were ascending a hill. It was but a astical authorities of the United States gentle slope, but in the imagination of and Canada have blessed and approved eary tourists it was magnified into a

Mount Blanc. The presence of a large I would have wished to have lingered St. Bernard dog seemed to tell us that we were trespassing. On we went, and longer, but time did not permit, so we took our departure ; but before doing when we reached the top of the hill we had a fuller view of the great cataract. so we visited the little Oratory. was in this little chapel that the While resting we were met by the Archbishop of Toronto often celebrated dog who had stood awaiting us. Mass. His heart seemed to find its resting-place here. How he yearned were mistaken in imagining while at a distance that he was going to see a hospice erected at Niagara Falls! If he lived to day I can imagine to dispute our right of His friendly manner put us at our ease, with what warmth he would address himself to the charity of Catholics to of Ontario have of choosing a Lieutenant, and his very bark seemed to be an attempt to pronounce the word "Wel-come!" My musings had not been ome forward and assist the Car-nelites. What he would probably altogether idle ones. There was, after melites. let me say now :

all, something in the comparison which "Would that I could be heard in every had passed through my mind. Here was the hill, and now this intelligent part of this vast continent ! Friends o Mary! wearers of her scapular canine appears on the scene to com-Catholics ! come to the aid of thes monks of Mount Carmel ! If God ha Catholics ! 'One more thing plete the picture. "One more thing is but wanting," said I, " and that is blessed you with means, here is a chance that we may share the same refreshto manifest your generosity in a worthy ment and hospitality which awaited the Alpine traveller." Nor were we dismanner. Help in some way, appointed. We soon espied, surround-ed by lofty poplars but a few cents. You will benefit a good cause and help yourself." by lofty poplars, a pretty little

Finally we took our departure, and house The crosses which rested on the although when this shall reach your pinnacle of the turrets reminded us sanctum I shall be perhaps far away from Niagara's thundering waters I that we were on hallowed ground-that am sure my thoughts will be ever we had come within the precincts of some religious institution. We had. wandering back to the Falls and re-We were entering the grounds of the calling the pleasant moments spent at Monastery of our Lady of Mount the little Monastery of our Lady of Carmel. We felt that we were for a Mount Carmel. Yours sincerely, PILGRIM.

re her brood o'erwhelms us.

Seems to me you got pooty hard ime to run this world," observed the

angamore. ''The task is no easy one," sadly rejoined the reporter. ''The difficul-tics are tremendous."

"I s'pose," pursued the sagamore, "Manitou told you He give you leave o run this world-eh !

"I would not presume to claim any such distinction," humbly replied the reporter. "What I do, I do in His name

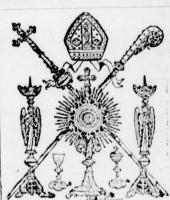
'Good many things been done in His name," grimly commented the sag-amore, "that I wouldn't like to have done in my name. I Manitou liked 'um either. I don't b'lieve



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# THE CATHOLIC RECORD.

### THE ATTACK UPON THE LATE CARDINAL NEWMAN.

### Inconsistency of Protestantism

London Universe, June 13. On Sunday at the High Mass at the Pro-Cathedral, Kensington, the Rev. W. R. Sullivan, D. D., dealt with the subject of a book written in opposition to the late Cardinal Newman. Before doing so, however, he pointed out in connection with the present conflict going on in the State that men saw one party in the State pledged to unite man to his wife, the other proposing to divorce man from his wife, while a third party desired to unite religion with education, and the Church with the State. Catholics were glad that if THE PROPOSED MEASURE ON EDUCATION

MUST come, it should come from the party which pledged itself, as far as it could guarantee, to maintain the union between religion and education. The given to the Catholic Church. Catholic Church stood before the counas emphatically an institution to maintain that union pledged Without boasting, Catholics could say that what they had done during the last hundred years was little short of miraculous. The Catholic Church had done for the education of the poor Cath olics, as well as for those who were in a better station of life, more, perhaps, than the Church had previously accom plished in England during the same period of years, even at the mos flourishing period of its history. It was for Catholics of the present day to continue the work so ably initiated by their fathers. Pro ceeding with the subject of the he said it was undoubtedly book true that most of the objections which were levelled against Catholic doctrine arose from a misunderstanding of that doctrine. That was undoubtedly so in the case of the man who had penned that attack upon Cardinal Newman. He would put before them in a brief manner what a miracle essentially was. A miracle was defined by St. Thomas as an event wrought by Divine power suspending the ordinary course nature. God could not, even of His own absolute power, commission even the highest creature to perform the creative act, for it was one invested in the Deity Himself, and therefore could not be shared by any creature. However, God could communicate His power and sovereignty over the world He had made and the creatures He had made. It was believed-and a beautiful theory it was, though the Church did not call upon men to accept it as a doctrine of faith — that the heavenly bodies and the world were moved in their courses by heavenly spirits ; and that theory, no doubt, was the origin of the old belief in

THE MUSIC OF THE SPHERES, as they were imagined to move through the heavens with the rustling of angels wings, and the hymns of praise that these spirits chanted to God, thus uttering the sweetest music which had ever awakened the ears and intelligences of men : in other words, God made use of His creatures to effect His purposes either in the natural or supernatural There could not be order in orders men's thoughts unless there was order in the world. Then that order must come from a designing intelligence Evidence of design was stamped upon the face of creation in whichever way anen looked at it. And so the pertin-ent question arose, Why should it be more difficult to Almighty God to cause a departure from the natural order He had created than to create that order ? It required no greater effort of the Omnipotent power to effect the extraordinary once than to effect the ordin-

### Church and of Cardinal Newman, who declared that. HE WAS A CATHOLIC BECAUSE HE WAS

NOT AN ATHEIST. The position of Cardinal Newman in that respect was justified by the most God had revealed simple arguments. His will through our Lord and Saviour not through Buddhism nor any Oriental creation, but the light which shone in the face of Jesus Christ. After that only one step remained to bring men to Catholicism. Dr. Sullivan concluded by saying that unless a person was living at the present time endowed authority to communicate the with teaching of Christ to men wholly and entirely they would not know it. That divinely guided voice Cardinal New man found in the Catholic Church, and therefore as he was not an atheist, but a believer in God, he found himself logically constrained to accept as an expression of the mind and will of the Almighty the teaching which was

### SISTERS OF CHARITY. An Eloquent Tribute.

The following is a portion of a speech made by Captain Crawford, the poet cout, on the Sisters of Charity :

On all of God's green and beautiful earth there are no purer, no nobler. no more kind-hearted and self-sacrific ing women than those who wear the sombre garb of Catholic Sisters. Dur ing the war I had many opportunities for observing their noble and heroic work, not only in the camp and the hospital, but in the death-swept field of battle. Right in the fiery front of dreadful war where bullets hissed in maddening glee, and shot and shell flew wildly by with demoniac shrieks, where dead and mangled forms lay with pale, blood-flecked faces, yet wearing the scowl of battle. I have seen the black-robed Sisters moving over the field with their solicitious faces wet with the tears of sympathy, administering to the wants of the wounded and whispering words of comfort into ears soon to be deafened by the cold impla-Now kneeling on cable hand of Death. the blood-bespattered sod to moisten with water the bloodless lips on which the icy kiss of the death angel had left its pale imprint ; now breathing words of hope of immortality beyond the grave into the ear of some mangled hero, whose last shots in our glorious cause had been fired but a moment before; now holding the crucifix to receive the last kiss from somebody' darling boy from whose breast the lifeblood was splashing, and who had offered his life as a willing sacrifice on the eves binding gaping wounds from which most women would have shrunk in horror, now scraping together a pillow of forest leaves upon which some

pain-racked head might rest until the spirit took its flight to other realms brave, fearless of danger, trusting implicitly in the Master whose overshadowing eye was noting their every movement : standing as shielding pray erful angels between the dying soldier and the horrors of death ; their only recompense the sweet, soul-soothing consciousness that they were doing their duty ; their only hope of reward that peace and eternal happiness that awaited them beyond the star-emblazoned battlements above. Ah ! my friends, it was noble work.

the soft, soothing touch of a Sister's in solid piety and every-day, practical religion. For this purpose nothing is hand as he lay upon the pain-tossed couch of an hospital! Can we ever better adapted than congregational worship, that is, popular devotions in the vernaclar. We must give the people something to do -a chance to forget their sympathetic eyes, their low, soft-spoken words of encouragement theer when the result of the and express their feelings of devotion in struggle between life and death yet hung in the balance? Oh ! how often have I followed the form of that good prayers and hymns and spiritual can-ticles. It is this that will awaken enthusiasm and develop devotional feel Sister Valencia with my sunken eyes as she moved away from my cot to the ing in the coldest hearts, and it is this that will attract our non - Catholic cot of another sufferer, and have breathed from the most sacred depths friends. Why should we be suspicions of such of my faintly-beating heart the fervent prayer, "God bless her! God bless her! devotions? Why should we be backward about adopting them? The fact that extravagances and unedifying "My friends, I am not a Catholic, but I stand ready at any and all times to defend those noble women, even practices exist among Protestants should not deter us from adopting the sober, rational and stirring devotions of the Church. Thank God a better with my life, for I owe that life to them. feeling has begun to be developed amongst us ! There is a very general Chapter 1 : Weak, tired, no appetite. Chapter 2 : Take Hood's Sarsaparilla. Chapter 3 : Strong, cheerful, hungry. acknowledgment of a want of that kind. Edifying examples of popular Why suffer from disorders caused by in are blood, when thousands are being cure The Sundevotions are multiplying. day evening popular service of the pure blood, when thousands are being current by using Northrop & Lyman's Vegetable Discovery? It removes Pimples and all Eruptions of the skin. Mr. John C. Fox, Olinda, writes, "Northrop & Lyman's Vege-table Discovery is giving good satisfaction. Those who have used it say it has done them Paulists, sometimes familiarly called called Father Elliot's prayer meeting, is attracting wide attention and fur-nishes a good example of what can be more good than anything they have ever taken." done were faith, and zeal, and perse What's the Reason ? What's the Reason? The causes of summer complaint, diarrhea, dysentery, cholera morbus, etc., are the ex-cessive heat, eating green fruit, over-exertion, impure water and sudden chill. Dr. Fowler's Wild Strawberry is an infallible and prompt cure for all bowel complaints from whatever favorable impression is made on multitudes of our Protestant friends. It sometimes seems almost as if there hymns and prayers in the vernacular cause. Mr. John Anderson, Grassmere, Ont., writes : "The Vegetable Discovery you sent me is all gone, and I am glad to say that it has greatly benefited those who have used it. One man in particular says it has made him a new man, and he cannot say too much for its cleansing and curative qualities." whereas one would naturally suppose the disposition would be in the oppo The Grand Trunk System. The Grand Trunk system. The Grand Trunk system differs from the human system in that the same troubles do not affect it and the same remedies are not needed. For all diseases of the human sys-tem there is no tonic purifier, renovator and strengthener as good as Burdock Blood Bit-ters, A weak system can be built up by B. B. B. ters, B. B. B. B. A short road to health was opened to those suffering from chronic coughs, asthma, brouchitis, catarrh, humbago, tumors, rheu-matism, excoriated nipples or inflamed breast, and kidney complaints, by the introduction of the inexpensive and effective remedy, *Dr. Thomas' Eclectric Oil*. Thomas' Eccletric Oil. Pleasant as syrup; nothing equals it as a worm medicine; the name is Mother Graves' Worn Exterminator. The greatest worm-destroyer of the age. Minard's Liniment for Rheumatism.

### LET US DISCARD MINIMISM. N. Y. Catholic Review. The Church is in danger of being cursed by Minimism. There is a natural tendency in most of us to run in

a rut and to be satisfied with things as they are. Custom is powerful, and a bad custom equally with the good. We are placed in the midst of a non-Catholic and, to a very considerable extent, a hostile community. We know and acknowledge, at least theo retically, that the object of the Church is to save souls. That is what the

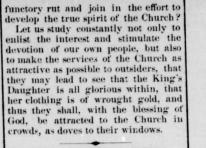
is to save souls. That is what the Church is for. It is not a mere eleemosynary institution for priest or people, though charity is its moving, animating spirit. It is not a mere money-making machine, though money is necessary for carrying on the work of the Church. Its object is not merely the civilization of mankind, though that is one of the subsidiary results of the spread of Christianity. The great the spread of Christianity. The great end — the all absorbing object of the Church - was declared by its Divine Founder in the great commission which

rounder in the great commission which He gave to His Apostles: "Go ye therefore and make disciples of all nations." "Preach the Gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be saved." believeth not shall be condemned. The duty of the Church, then, is to convert the nations, to bring the people to a knowledge of the truth ; to attract them to the Church that they may be saved.

This, of course, involves a tremen dous responsibility on the part of both priest and people. We ought all to be priest and people. wide awake to the importance of this great work. It should be our constant study how we can influence all with whom we come in contact in favor o our religion, and to attract them to the The Church should be aggres Church. sive, and to that end constant effort should be made not only to spread the light, but especially to make the devotional system of the Church as attrac-tive as possible to outsiders. For this purpose it is not necessary that we should imitate the example of our Protestant friends. We have only to follow the good old traditions of the Church It is Protestants that are imitators ; but, unfortunately, in some things, they are sometimes more faithful to Catholic traditions than Catholics them selves.

We are in danger of overlooking an important consideration, and that is hat our Protestant friends have been educated with the idea that Catholic worship is a mere external show, a formal perfunctory performance with out the spirit of true devotion, and destitute of the life and power of godliness. This idea has been instilled into them from childhood, and it is put forward as one of the important reasons for separation from the Church. What is the natural inference from this state of facts? Manifestly we should strive by every means in our power to dis abuse them of their erroneous impression. For this purpose it is not enough have magnificently adorned churches, an attractive ceremonial, splendid processions and grand funcspecial holy days and high These, indeed, are not to be tions on festivals. It is perfectly legitimate to despised. appeal to the imagination. But these are the clothes of religion and may exist in surpassing splendor when the life and power of godliness have departed.

What we want, and what we should "How many veterans of the war, all strive for is to build the people up who wore blue or gray can yet recall verance prompt. Great crowds are attracted by that service and a most was a repugnance to introducing site direction—that is to introduce the vernacular wherever it could be done with propriety and without violating any rule of the Church. We should strive by every means in our power to relieve the apparent formality and perfunctory character of the devotions of the Church. We know of some ex cellent priests who always make it a point when Protestants are present at some function, whether it be a funeral of some distinguished person, or the baptism of a convert, or a wedding, to translate portions of the service as they translate portions of the service as they go along, and explain the meaning of the function, and it has a very excel-lent effect. Of course this involves some care and trouble, but the result



### IN A PANTHER'S JAWS.

Mike Donovan, a track walker employed by the Southern Pacific Railroad and in charge of the section at Stella, Fort Bend County, Texas, was recently attacked by a large panther, and only with much difficulty succeeded in killing the beast Donovan, armed only with a hatchet and wrench, was engaged in his daily inspection of the track, and had reached a part boardered on one side by a dense thicket of post oaks, when attention was attracted by a rustling in the under-growth.

The next moment he was startled by the panther hurling himself on him. The attack was so unexpected that the man staggered and fell under the creature's weight, but managed to deal it a blow with his hatchet, which, with out wounding it severely, caused it to spring from his body with a hoarse

Donovan had only time to erv. scramble to his feet, however, before the panther returned to the attack screaming fearfully. He met it with uplifted hatchet, and cut it deeply about the head and shoulders, but th infuriated creature, though bathe the more in blood, appeared only determined in its animosity, and sprang upon its foe with such force as again to fell him to the earth, when it endeavored to fix upon his throat. Un fortunately for the man, the panther's assault had knocked his hatchet from his grasp as he fell, leaving him with bare hands to grapple with the snarling, maddened animal tearing at him with distended claws, and suffocating him with its fetid breath as its gaping

mouth strained at his throat. It was only by the exertion of his utmost strength that he was able to retain his grasp on the panther's throat, and so prevent it from getting at his own, but a new horror confronted him as they struggled madly over the pebble-strewn roadbed. The panther had thrown him across the track, and, in spite of his frantic efforts to throw it off, held him with his back across the rails

The shrill whistle of the afternoor train here warned him of the approach of a horrible death, and literally sick with terror he exerted himself with a strength born of desperation, and succeeded fo a moment in so crushing the panther's throat that the beast, gasping for breath, relinquished its hold sufficiently to enable him to roll to one side and of the track. Before he could raise, how ever, the panther fell upon him again, and as they closed in their deadly embrace the long train swept by. Donovan says that so close to the track that the heat of the engine scorched them as it passed. He screamed lustily for help, but suppose that the noise of the train prevented his cries from being heard.

The panther appeared frightened out of its senses by the thunder of the locomotive, and springing up from Donovan's body, made for the woods, screaming at every jump. The Irishman here was enabled to recover his footing, and seized his wrench that lay near, then running to an adjacent tree braced himself against it, awaiting the return of the panther. which on seeing the train disappear, advanced toward him as undaunted as at first. Donovan raised the heavy wrench as it reached him, and brought it down with full force on its head. The blow sent the creature reeling to one side. The man, with another blow, suceeded in knocking it over and stun it, when, running for his hatchet, he despatched the animal by nearly sever Done



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JULY 18, 1891.

To Farmers, Mechanics and others wishing to be now money upon the Security of Rea. Estate: Rea. Estate: Having a large amount of money on hand, we have decided, "for a short period," to make loans at a very low rate, a coording to the security offered, principal parable at the end of term, with privilege to borrower to pay back a portion of the principal with any instalment of interest, if he so desires. "Persons wishing to borrow money will con-sult their own interests by applying person-ally or by letter to

ally or by letter to F. B. LEYS, Manager. Office opposite City Hall, Richmond

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NO SIDE STEELS TO HUR

But the finger of God ary every day. was as powerfully moved when the rose budded or the sun rose as when a sick man was healed suddenly or when our Lord arose from His tomb, for the same Divine power operated in both cases. It was clearly indicated by

MR. JOHN STUART MILL towards the close of his life that, when once a man was driven to accept the existence of a Supreme Being, he had no logical standpoint whatever for denving the existence of miracles because in that they had a sufficient cause for belief.

A POET WHO HAD JUST BEEN TAKEN FROM THEIR MIDST

had said that nature was a thought of God. Men thought, and their thoughts remained in the ideal order. They had not the making of their - they borrowed from God. materials That edifice in which they were gathered together that day at one time existed only in the architect's thoughts, but he borrowed materials from God, and so raised that structure. When the Ahnighty performed a miracle it was only an interference with a very small portion of the legislation which God had enacted, an interference concerning the physical world. Every work of God, if pondered over, was a miracle, and what men thought they understood was but an outline of what began and ended in infinity. That good writer of whom he had spoken, and Protestants in general, were bound by their reason, as also by their creed, to accept the miraculous. Protestants believed in the Incarnation - that the Supreme Being was made of a woman. Could a man kneel down before his Maker, accept that doctrine, and say he believed it, and yet refuse credence to all other occurrences of a wondrousor miraculous character? Protestantism professed to accept greater miracles, but for its own purpose rebelled against that which was less. It would accept the Incarnation of the Eternal, but refused to accept a miracle wrought by one of God's saints under the new dispensation. From that they could see the arvelous consistency of the Catholic

will well repay any effort of the kind. Shall we not then all try to get out of the old minimizing, monotonous, per-

ing the head from the body van was badly scratched about the limbs and breast, and very much exhausted by his fearful struggle, but otherwise uninjured. The panther was a large one, of a species known as "gray cats," and bore the marks of a still inflamed gunshot wound, given probably by some hunter, which had evidently run the animal mad.-Globe Democrat. Minard's Liniment cures Colds, etc. CT.JACOBS N

GREAT REMED

Toothache,

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Headache,

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### JULY 18, 1891.

## THE CATHOLIC RECORD.

### SHORT SERMONS FOR BUSY PEOPLE.

New York.

and 9.) To every heart there is a pathon deepening with experience of life in the giveth His beloved sleep. For rest is the desired of us all. Our life is a blood but with the powers of dark-ness, with spiritual witk-deness in high and blood but with the powers of dark-ness, with spiritual with the powers of dark-ness, with spiritual witk-deness in high aton. The greatest and the best

be assailed by the temptation that every

body is watching him and praising his

generosity; and even though the re-verse may be the case, yet if he yields to this thought of vanity, his good action

becomes stained and sometimes nulli-fied by the evil concomitant. This ex-

ample may likwise emphasize the dis-tinction between temptation and sin.

I may be in the very act of giving alms and simultaneously have in my mind this temptation of vain glory. If I join

in the laudation which I suppose to ex

ist in the minds of those around me,

and if I mentally conclude that I am a pretty charitable sort of fel-low after all, the temptation ceases and sin begins. I accepted the challenge to sin and was conquered by giving consent. But if instead I indulting in a reflection that is not re-

indulge in a reflection that is not so

flattering but eminently truer, viz.

that I deserve no praise for doing what is my duty ; or even if it be not my duty, at least I deserve no praise from men

for trying to atone by almsdeed for some

heinous offense that God has pardoned,

but whose hateful memory sears my soul ; and if I thus refer all the praise to God, I have met the temptation and

and others wishing apon the Security of Int of money on hand, r a short period." to low rate, a cording to incipal payable at the vilege to borrower to the principal with any if the so desires. orrow money will conis by applying person-B. LEYS, Manager. Hall, Richmond street

18, 1891.

-Rolls, Bi Pie Cru

from alum. Ask : ook's Friend.

ell Foundry.

t Grade of Bells, d Peals for CHURCHES, TOWER CLOCKS, etc. Inted; sciefaction guar-d for price and catslogue, ANER CO., HACTIMOBE, Mention this paper.

apel, School, Fire a series

estment Society,

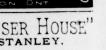
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E SUMMER HOTEL out of the hands of Mr. o has conducted it for 30 rumored. He is still at e pleased to meet all old news ones as can make l. The house has been ted for the reception of y beach, good bathing, and driving. Reautifui able and the comforts of ary arranagements per-ovenhences.



m a Pimple to crofulous Sore. RES 6 BILIOUSNESS. DN. HEADACHE

of

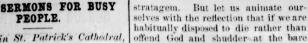
IALL

rated ces.

CO'Y,

Can.

E.



Preached in St. Patrick's Cathedral, possibility of committing a mortal sin,

New York. "And lest the greatness of the reve-lations should exait me, there was given me a sting of the flesh, an angel of Satan, to buffet me. For which thing ingit depart from me. And He said to me, My grace is sufficient for three; for power is made perfect in infirmity. Gladly therefore will I glory in my

well as the meanest and the worst, are its prey. As the serpents of old wrapped Laocoon and his guiltless sons in their deadly coils it assails sinless and sinful, pure and impure, good and bad. St. Paul, though rapt to the eventh heavon erise in vein for the "in the centre of your heart, watching joyfully how you fought for Me." We can console ourselves then with the seventh heaven, cries in vain for surcease ; many a heart, pure as an angel's, pleads for a cessation ; many a thought that temptation is not sin. But it easily leads to sin and may berepentent heart that has known sin, and wallowed in its noisome filth, come sinful. Thus if a person were deliberately to retain in his mind an awakened to its sense of its hatefulness by the presence of God's love, shudders evil thought which he knows to be dangerous for him, or to continue at its semblance and its shadows pite-ously appealing for relief, but to all, unnecessary reading which he believes to saint and sinner, comes the answer : "My grace is sufficient for thee." In will be injurious to his faith or morals. he has consciously placed himself in order therefore that we may each in temptation and the occasion of sin and his measure share the consolation of St. is already guilty of sin.

The sources of temptation are three the devil, the world and the flesh Paul and gladly glory in our infirmi-ties, that the power of Christ may dwell in us, we will consider first the Temptation is external or internal according as it proceeds from a source *nature* of Temptation seeing in what it differs from sin ; then, secondly, the outside us as from our own disordered appetite. Our Blessed Lord was sources of and reasons for our tempta-tions : and finally, the aids given us tempted, but His temptations came

to overcome them. Temptation is a provocation to sin. It is an attempt to deceive the will. Temptation of the temptation seame transformet attempt to deceive the will. Temptation seeks to attract it by pre-senting something which has an ap-also from within. We even carry our pearance of good but which is in reality evil, or at least if not evil in itself leads of flame from without is sufficient to even, or at least it not even in itself leads of flame from without is sufficient to easily and almostly directly toit. Thus, for example, a person who is inclined to be vain may be tempted even in the very act of bestowing charity. He may A Bicyclist's Peril.

William Sauer, a young law student, had an experience the other day, says the St. Paul *Pioneer Press*, which he will never forget. Bright and early he started out for a good, long bicycle ride, heading toward Montgomery, a place in Houmain county, sayan ar eight miles Hennepin county, seven or eight mile beyond Ft. Kneeling. He reached the village, and after a good rest. turned about and started back. Three miles on the way he became thirsty, and discovering a well at an unoccu pied farm house, halted to get a drink He stepped on to the boards which surrounded the pump and commenced pumping. He had not made more than three strokes when the board upon which he stood broke in two and he dropped to the bottom of the well, a distance of fifty feet. He was stunned and remained in a dazed condition for Ontario Mutual Life Assurance Company was held in the Town Hall, Waterloo, on some time. When he at length came to his senses he began calling for help.

some time. When he at length came to his senses he began calling for help. The well was back from the road at least one hundred and fifty feet, and there was not a residence within a mile of the place. After a half hour of lung effort his eyes were sufficiently used to the darkness of the hole to enable him to see a little. A small pipe extended down into the water from the pump above. He wrapped his arms and legs about it with the hope of being able to climb ti with the hope of being able to climb the tried it over again, with the same result. Then he tried calling again. He was finally so hoarse that he could not utter a sound. He made another to see a failure. Then he gave up hope. But as one thing and another to see through his mind it seemed to him that he was too young to die. The ten or twelve feet he would reach the point where the well hole becames so narrow that he could brace himself have overcome it, and there has been no sin. It is related in the life of a saint that the inhabitants of a certain city enthusiastically welcomed him, shouting out their encomiums. A brother who was with him, becoming fearful for the modesty and humility of the saint, asked him why he did not tell these good folk to praise God rather than His servant. But the saint replied that in his heart he was offer-But the saint ing all his glory to God, keeping no part of it for himself. Here again was part of it for himself. Here again was temptation without sin. The differ-ence, therefore, consists in the lack of consent. Three things constitute sin : sinful matter, advertence of the intellect, and consent of the will. In temptation this last condition is wanting until I, by a deliberate act of my will, supply it. I ten or twelve feet he would reach the point where the well hole became so narrow that he could brace himself am safe, then, as long as my will is directed to God, and I do what is right. against the stone wall with his feet. He mustered all his strength and It matters not how much I suffer; all the day long and even through the night I may be tempted, at home and on the street, in the church and in the wrapped himself about the pipe once more. Again and again he climbed more. part way up and slipped back. shop, in the school-room and in the theatre, when alone and when in the Once he was so far up that he could almost touch the wall with a hand. And then down in the water he went midst of the maddening crowd; no place however sacred, no occupation again. At length an idea struck him. however holy, will secure me from temptation; and though I may be driven almost to distraction, He took of his shirt, tore it into strips, dug up sand from the bottom of the well and worked it into the cloth and though I may feel drenched with the wrappod the strips around the pipe as far as he could reach. Then he climbed up and wrapped strips still farther up. moral filth that has been in me and around me, yet so long as I keep in-At last, with one superhuman effort, he planted a foot on a stone in the wall. After a few moments' papert violable the citadel of my will so long am I free from sin, and temptation may dash its angry waves as furiously as the sea against the lighthouse, but wall. After a few moments' pause to catch his breath he began moving upas vainly as long as the foundation holds firm. The fleecy foam may ward, and very soon he was on the outside once more. He was badly lash the sullen rocks, and the spray may obscure the light; there bruised, but not seriously hurt. spray may obscure the light; there will be scars enough to tell of the storm, but they will be the signs of victory. The suffering may be dreadful and agonizing in inten-sity. The devil has often power to make us imagine that we have given consent and to sometimes fill our minds with a feeling of sinful complacency. To a soul that is earnestly striving to serve God, there can be no more serve God, there can be no more exquisite suffering than this. Many have fallen away from God by succumbing to this truly diabolical Minard's Liniment is the best.

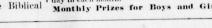
#### WHY HE LEFT THE CATHOLIC statement that 'Tobias' dog wagged his tail.' CHURCH.

Our esteemed Unitarian contemporary, the Christian Register, of Boston,

absolution where for any reason ver bal confession cannot be made? or, fo that matter, the justifying of the con trite sinner, who cannot reach th sacrament, without absolution at all? Again, the writer mistranslates and misinterprets St. Augustine, besides misstating his place in the Church. He attributes Calvinism to St. Augustine, and Augustinianism to the Church A student of theology should know that none of the Fathers of the Church, taken singly, has a final and indisputable authority, except so far as his teaching is warranted by some extrin sic and higher criterion, or supported by its intrinsic reasons—the Church

young man, not yet widely known," and whose name it is asked to with-hold. Here is an element of weakness, at the outset. But the whole article is weak, and betrays a mind not only immature, but yery immerfectly in disciplined his mind sufficiently to have prevented him from discovering to the world now little he knows about Cath-olicity.—Boston Pilot.

anrative and the truths of science. "Alas !" he cries :— " Men have put the Bible on a false pedestal. They have set it up as an infallible oracle — all alike inspired, each and every word the word of God, every sentence, on whatever subject, a little divine proposition. Thus one would incur eternal reprobation if he doubted the accuary of the Biblical



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The twenty-first annual meeting of the jinc

acteristic passage, anent the Church and modern progress :— "If it were no more than an embodi-

ment of 'mediævalism,' as people some-times hint, it would have little to say,

and would not keep abreast of the times. The actual 'mediævalism' in the case

seems to me to be that of the critics

who keep going back to the discussion of some phase of the Church's past

history in the Middle Ages ; while the Church itself strides onward and applies the truth of the Master to every

Mr. Lathrop finds liberty in the

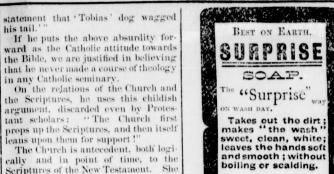
Church. The second writer declares

that he found intellectual slavery. The *Christian Register* informs us that this

immature, but very imperfectly in-structed. He begins by protesting against a miraculously revealed relig-

ion ; and talks as flippantly as any votary of Ingersoll might, as to seeming

generation.



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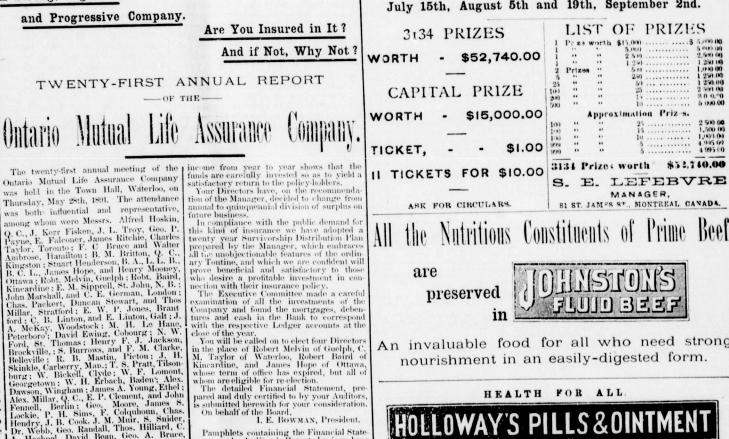
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7



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nadian Ins. Co'y. AND MARINE. AYLOR, AGENT. Bank Richmond St.

as usual and occupies between the second sec

minutes of last meeting on motion were taken as read and confirmed. The President then read THE DIRECTORS' REPORT. Your Directors in submitting their twenty-first annual statement for the year ending on the 31st December, 1800, are again in a position to report to you with confidence that the business of the Company during the year was in its essential features and general results of a highly satisfactory character. The amount of new insurance issued is \$2, 318,150, under 1783 policies, on which the first year's premiums anounted to \$77,450,90, The total insurance in force at the close of the year was \$189,858, consisting of \$100, 920 from premiums and \$19,328 from interest on investments, showing an increase of \$26, 728 on premiums and \$14,230 on interest over the receipts of the previous year. Our net and total assets are again largely increased and our surplus over all liabilities is \$134,066, which will enable us to continue a liberal distribution to our policy-holders. The death losses, considering the general high rate of mortality during the year, were exceptionally low, the actual losses for the year being \$15,522, or \$38,653 less than during the previous year, and less than the interest income for the year by nearly \$15,000. The general expense to income as compared with that of 1889, which affords satisfactory evidence of care and economy in the manage-ment. The funds of the Company, as will be seen

On behalf of the Board, I. E. BOWMAN, President, Tamphlets containing the Financial State-ment and Auditors' Report having been placed in the hands of those in attendance, the President moved the adoption of the various reports. He spoke of the favorable death rate experienced in 1800, the low ex-pense ratio, the keen competition our agents encountered from rival companies when seek-ing new business, the steps taken by the Board to extend the operations of the Com-pany, the care taken to invest the Company's funds safely and judicionsly, and of other prominent features of the business during the past 21 years, proving that the growth of the Company has been healthy, the pro-gress gratifying and the prospects for the future most encouraging. The agency staff was never better equipped or more active and the ew business for 1891 would show that the Company was in a position to hold its own against all comets. Mestrs. Robt, Melvin, Second Vice-Presi-dent, Guelph, B. M. Britton, Q. C. director, kingston, and others, in brief and effective speches, seconded the adoption of the re-ports. They invited a full and searching criticism of the past year's business. A care-ful examination of the present standing of the Company will show that it has done and can do better for its members than any of its com-petitors. The actual results attained for in-dividual policy-holders prove conclusively that this Company has no peer in the insur-ance field and that its members get their in surance at the lowest possible cost, consistent with security. The following gentlemen were elected

is \$134,066, which will enable us to continue a the and that its members get their insurance at the lowest possible cost, consistent with security.
The death losses, considering the general with security.
The death losses, considering the general with security.
The death losses are seen by nearly \$15,000.
The general expense account shows a the interest income for the year by nearly \$15,000.
The general expense account shows a the function in the ratio of expense to income as compared with that of 1889, which affords satisfactory with that of 1889, which affords satisfactory is the financial statement contained in our trees, mortgages on real estate and loans on tures, mortgages on real estate and loans on tures, mortgages on real estate and loans on tures, which are all safe, and profit able securities. The increase in our interest

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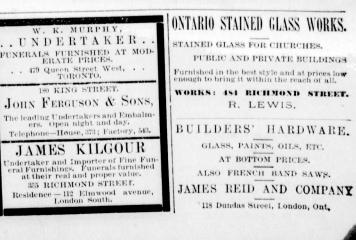
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## THE CATHOLIC RECORD

### THE SERPENT OF EDEN.

seconded by Brother Sinnet, that while this branch heartily endorses the cogent argu-ments advanced by our eminent Grand Pres-ident, in support of separate beneficiary jurisdiction, it most respectfully begs leave to take issue with him as to the time when the boon to Canadian members should be sought for. In the opinion of this Branch new is the time to strike, and nothing is to be optimized by a temporizing policy; on the contray, we deem it but compromising with right. We most earnestly beseech the Executive of our Association to take the strongest possible measures consistent with he principles of our organization to caccom-pilsh at the earliest moment a reform the yout of the representatives in council and by the spontaneous and almost unanimous ex-monstruly. Philological and Critical Essay on the Text of Genesis iii., and its Various Interpreta-tions, by J. P. Val D'Erennao, D. D., Mem-ber of the Adjanum I. Pamjab, Late Rec-tor of the Holy Ghost Church, Basing-stoke; now of St. Mary's, Derby; and Chancellor of the Diocese of Nottinghum, London: Keegan, Paul, Trench & Co. 1888.

Yours truly, JOHN A. MURPHY.

Resolution of Branch 1.

Resolution of Branch 56.

Resolution of Branch 56. At the last regular meeting of Branch 56, C. M. B. A., hold on sth inst., the following resolution was passed: Moved by Chancellor Freel, seconded by past Chancellor O'Neill, that this branch respectfully petition the Executive Board of the Grand Council of the C. M. B. A. of Canada to take such immediate action as will lead to the establishment of a separate bene-ficiary jurisdiction for Canada, and that the Recording Secretary be instructed to forward copies to Grand President MacCabe and official organs.

Resolution of Branch 84.

Resolution of Branch S4. Montreal, July 3, 1891. CATHOLIC RECORD, London, Ont. – Sir– The following was adopted by Branch S4 manimously: Whereas, certain subsidized organs of the C. M. B. A. are advocating principles which, in the unanimous opinion of this branch, is detrimental to the general welfare of our association, and Whereas, such journals, particularly the CATHOLIC RECORD, of London, Ont., in-dige in rather unbecoming language h oriticizing the actions of their superiors in the superme Council whose patronage they re-tain the CATHOLIC RECORD, and desire the Supreme Council, at their next general con-vention, to adopt some measure of restrain-ing the imprudence and recklessness of such paters while they are recognized organs of the M. B. A. Pan yours, W. J. SEVIGINY, Secretary.

Resolution of Condolence.

Resolution of Condolence. Seaforth, July 6, 1891. At the regular meeting of Branch 23, Sea-forth, Ont., held in their hall Monday, July 6, the following resolution of condolence was moved by John McQuade, seconded by Jos. Weber, and passed unanimously : Whereas, our worthy and esteemed Assis-tant Recording Secretary, Brother Stephen Lamb, has recently undergone the sad afflic-tion in the loss of his wife, by the stern hand of Death be it

for in the loss of the it of Death, be it Resolved, that the members of this branch Resolved, that the members of this branch

Resolved, that the members of this branch hereby earnestly extend to Brother Lamb and his family our heartfielt sympathy in his great affliction and trust that Providence will grant him courage to reconcile himself to the will of our Heavenly Father in his sad bereavement. Be it further Resolved, that in the loss of his wife he has lost an affectionate companion, and his family a kind and loving mother, and the commun-ity a charitable woman. Resolved, that this heartfelt testimonial of our sympathy and sorrow be spread on the

Account, that this heartfelt testimonial o our sympathy and sorrow be spread on the minutes and published in our official organ. the CATHOLIC RECORD. JOIN KILLARAN, President, JOSEPH WEBER, Rec. Sec.

Brantford, July 6th, 1891.

Windsor, Ont., July 12, 1891 At the last regular meeting of Branch held July 9, the following resolution w

which we have any knowledge: first, the reptiles that are so well known to the students of natural history-the insouth the rattle snake, and in tropical climes the cobra, boa-constrictor and many more. These are all beasts of an inferior grade and are wholly obedient That in the opinion of this branch all to their blind instincts. They are far from having what we may call the sagacity of the elephant, the horse and newspaper correspondence in reference to separate beneficiary is not in the best inter est of the Association, but detrimental to its est of the Association prosperity. And that a copy of this resolution be sent to the CATHOLIC RECORD and C. M. B. A. Weekly for publication. Yours fraternally, P. M. KEOGH, Rec Sec.

the dog. We are not aware of more than one serpent of the other class. This serpent is a purely spirit being. He is spoken of in the Scriptures, as "the old ser-pent," "the Dragon," "Lucifer," "Leviathan," "Satan," "the Devil." This great spirit was so powerful as to raise war in Heaven and to contend in battle with Michael and his angels. He was defeated and cast out of heaven. This terrible overthrow only curtailed. but did not destroy, his power. This serpent, notwithstanding his fall and degradation, was still "more acute (callidior) than all the beasts of the earth which the Lord God had made."

(Gen. iii.) He was also malevolent and envious. Animated by these evil passions, of which all earthly serpents are incapable, he conceived the wicked design of leading astray and causing to be degraded the parents of mankind. In order to accomplish this purpose in was not necessary that he should enter

into an earthly serpent or assume the form of one so as to be called "the ser-pent," for it was already his principal name. To prove this position is the object of our author. His arguments, it must be admitted, are of great weight.

The beast serpent is certainly not the most subtile or acute of all living beings It was not by nature made to speak Satan by talking through it would only have defeated his wicked purpose by exciting suspicion in the mind of Eve. The approach of so hideous a creature besides, would have startled her and caused her to seek safety in flight.

A curse was pronounced against the serpent who led astray the parents of mankind. It implied that he was to be thrown on the ground, made to crawl on his belly and eat dust. This cannot apply to the earthly serpent, as going on its belly is its natural way of proceeding; nor has any of the tribe ever been, known to feed on dust. There is no special enmity between the beast serpent and man, as it was foretold there would be between man and the tempting serpent. It may be safely affirmed that the justice of God would not allow Him to curse and punish an innocent and irrational creature, be cause Satan made it the instrument of his malice. It was foretold that our Saviour would crush the serpent's head. This prophecy was to be fulfilled when our Lord died for the redemption of the world, at which time, it is universally believed, the power of Satan was secration services lasted about an hour broken—in other words, his head and a half, after which Bishop O'Con

the author of all the evil, would escape condemnation, for three only are cursed-Adam, Eve and this serpent. The prophet Isaiah represents the curse as still remaining, to be fully accomplished only at the end of the world.

If crawling on its belly and eating dust were verified in the beast serpent, Before commencing our notice of this remarkable work we would remark that there are two classes of serpents of there must be held, in consequence, the absurdity that one curse was directed partly against one, and partly against the other, without any nocuous green scrpent of Canada and being given by the sacred writer of the small copper-colored snake; farther the change thus made. It follows, besides, that the first part of the same curse would be taken in a literal sense

and the second part-the bruising-metaphorically. It is absolutely impossible to admit too such senses in one and the same sentence. No beast serpent that we have any

knowledge of bruised our blessed Lord's heel or injured Him in any way, as it was foretold that the serpent of Genesis iii. should do.

No reason has ever been given why one particular beat serpent is called par excellence "the serpent," as the tempting serpent is expressly called in the Hebrew text Our learned author, discarding the

idea of a beast serpent using the human voice, suggests that the spirit serpent — Satan — without employing any words at all, may have exchanged thoughts with Eve by the spiritua intercommunication of minds, causing thoughts and desires to arise in her whilst appearing to be the spontaneous acts of her own soul. This would, indeed, have been the perfection of subility and acuteness. Who knows but that is was thus that the temptation was effected? Our author presumes not to decide.

The passing *vidimus* which we have given of the learned Abbe Val Deremao's reasoning will suffice to convey an idea of his work. Whoever dean idea of his work. sires further information has only to consult the very remarkable and interesting book itself, which can be seen at the parliament library. It It

may be read with perfect safety, as its orthodoxy is vouched for by the Bishops of Portsmouth and Nottingham, together with the Reverend Canon Censor of the latter diocese. A CORRESPONDENT

### DIOCESE OF LONDON.

Opening of the New Catholle Church in Clinton. Clinton New Era, July 10, 1891. That considerable interest was taken

in the opening ceremony of the new Catholic church, in this town, on Dominion Day, was evident from the large number who gathered there to witness it. As is known to all our town readers, the church has been thoroughly overhauled, and presented a neat appearance. Shortly after 10 a. m. the Right Rev. Dr. O'Connor, of London, commenced the dedication services, being assisted by the priests present, after which High Mass was celebrated by Rev. Dean Murphy, with Rev. Fathers Courtois and McCabe as deacon and sub-deacon respectively. The Bishop was assisted by Rev. Dr. Kilroy, and Fr. Brennan, of St. Mary's Rev. Father McGee performed the func

ion of master of ceremonies. The con secration services lasted about an hour

Brantford, July 6th, 1891. At the last regular meeting of Branch 5 it was moved by Bro. John Ryan, seconded by Bro. W m. Harrington. Trat whereas, the members of this Branch have heard with stneare regret of the loss sustain d by Bro. J. P. Lawrence, in the have heard with stneare regret of the loss sure Bro. Lawrence of their deep sympathy with him in his affliction, and hope that God will assure the cited to Bro. Lawrence and to be corrushed to Bro. Lawrence and to be believed, that the members desire to as-sure Bro. Lawrence of their deep sympathy with him in his affliction, and hope that God will assure the cited to Bro. Lawrence and to be corrushed to Bro. Lawrence and they may be all happily united hereafter: Resolved that a copy of this resolution be forwarded to Bro. Lawrence and place it was moved by Bro. John Ryan, seconded by Chancellor W m. Harrington. At the same time and place it was moved by Bro. John Ryan, seconded by Chancellor

MENT freely and in 48 hours could use my leg àgain as woll as ever.

### OBITUARY.

Mr. R. Collins, Smith ville, On the rad jast, Mr. R. Collins, who had been a resident of this town for nearly half a century, calmiy passed away, fortliefd by the sacraments of Holy Church, at the rine are of eighty-six years. Deceased was born in the town of Drum-manway, county Cork, Ireland, and eame to this country at the age of seventeen. Of his five children only two now survive, etc., our worthy townsman, J. Collins, J. P., and Mrs. T. Lally, of Watertown, South Dakota. He was hones in dustries and charitable, and the seteem in which he's and have set their by the long com-course of nournain friends who followed his re-mains to their last resting place in St. Mattire conneisery. The function place in St. Mattire spice brief, and the set of the was spould the y feek. Faher Mekke, P. H. who after Mass spoke briefly about the Bread of Life. H. I. P.

MARKET REPORTS.

ARAKET BEPORTS. London, Jaly 3: - The market to day was known of the second second second second second provide a structure of the second second second second provide the second second second second second second provide second second second second second second second provide second secon

4.5° to 5.0°; alsike, bush., 7.5° to 8.0°; Timothy, bush., 1.26° to 1.8°; hay, ton, 8.0° to 14.0°; flax seed, bush., 1.40° to 1.5°. LONDON CHEESE MARKET. Saturdav, July 11, 1891.—There was a large number of cheeses boarded to-day, 35 factories being represented. Notwithstanding the down-ward quotations, 12 shillings and 6 pence per ewt. the bidding was spirited and the greater part of the cheese was sold; 1,400 boxes at 8° 1.16° per pound; 2.0° boxes at 8°; 716 boxes at 8° 1.26° per pound; 2.0° boxes at 8°; 716 boxes at 8°-16°; 25° boxes at 8°; 716 boxes at 8°; 726 boxes at 8°-16°; 25° boxes at 8°; 716 boxes at 8°; 736 boxes at 8°-16°; 25° boxes at 8°; 716 boxes at 8°; 706 boxes at 9° diffect and 10° boxes at 8°; 716 boxes at 9° diffect and 10° boxes at 8°; 716 boxes at 9° diffect and 10° boxes at 8°; 716 boxes at 9° diffect and a box the same lines as during the pre-ceding week. On Monday there was quife a concert of action in an effort to infuse some-what greater firmness and it was well enough ad-hered to to put about 16° addition on the best lots of colored and sell quife a bunch of stock. The buying, however, was principally for a London direct boat, the only oue this week, and at such a saving in freight charges as to permit paying the fraction inore for cheese, but the very moment that demand was filled at easter feeling developed and the extreme line of valuation had to be shaded daily in order to reach a plane where shippers could go abead in conformity with the orders in hand. For that is simply and solely all the features of this season's reduced make and its movement, the attitude of the English operators is quife as inexplicable to shippers and receivers as it is to producers; but the fact solf remains that the orders do not come even in proportion to the synaller quantities of stock offering, and business drags accordingly."

Toronto, July 16.–WHEAT–Red winter, No 2, 1.01 to 1.02; hard Man., No. 2, 198; hard Man. No. 3, 97; spring, No. 2, 98; peas, No. 2, 75 to 76 oats, No. 2, 51 to 52; corn, 67; flour, extra, 4.20 to 4.25; straight roller, 460 to 4.55.

Gents-1 sprained my leg so badly that I Notice to Contractors. had to be driven home ln a carriage. I immediately applied MINARD'S LINI-

Sealed tenders, addressed to the undersigned, and endorsed "Tender for New Parliament Buildings Works," will be received at this Department until twelve of the clock,

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JULY 18, 1891.

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gray hair to make you look prema-turely old, when by a judicious use of ROBSON'S RESTORER you you resmay easily tore the prim hair and igns of ORER Trade Mark. a found in ordinary hair dyes.

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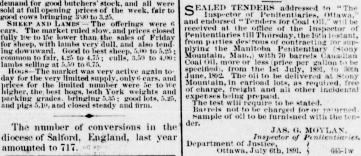
THOMAS D. EGAN,

Catholic Agency, 42 Barclay St. New NEW YORK.



### TENDERS FOR COAL OIL.

# but statistic form of the set of SEALED TENDERS addressed to "The



8

Branch No. 4, London,

Meets on the 2nd and 4th Thursday of every month, at eight o'clock at their hall, Albion Flock, Richmond Street. P. F. Royle, Pres. Wm. Corcoran, Becording Secretary.

C. M. B. A.

Assessment No. 9 has been issued, calling for the psyment of Bideaths in New York, 9 in Canada, 6 in Pennsylvania and 1 in Mich-

Our brothers of Branch S4 will, we think, by the members of nearly all the other branches, by deemed raher hasty and warm, not to say unbrotherly, in their reference to the RECORD in another column. Their resolution seems, indeed, a most muniatikable display of the white feather. We may say to our brothers that we can fairly claim, without ostentation, to have done a great deal more than all the problem of the spread of the organiza-tion in Canada. We shall continue to do this and or are we under the impression that works of our, had tended towards disintegration those words would never have been written. The separate beneficiary argument has been provide the spread of the organiza-tions in the series of the discussion is the fact that a few members lost their tem-press and began calling names. In this con-rection we would be glad it we could excert and the members of 84. Their pronounce-ments have been most extraordinary in many way; and it is a peculiar circumstance that, have been most extraordinary in many way; and it is a peculiar circumstance that have been most extraordinary in the same bean have been doing its tutnost to rule the frand Council of Canada. Should rule, and that be frand Council of Canada. Should rule, and the frand Council of Canada. Should rule, the france tempt to rule that be along its utmost to rule the frand Council of Canada. Should rule, and the bean the former council, that lifter the frand Council of Canada. Should rule, and the former to rule the Supreme Council, that lifter the former for the former council the former to rule the frand Council of Canada. Should rule, and the former to rule the Supreme Council, that lifter the former to rule the Supreme Council, that lifter the former to rule the Supreme Council the former to rule the former to rule of Canada. Once upon a time the former to rule the Supreme Council the former to rule the former to rule the supreme council the former to rule the former to rule the supreme council the former to rule the former to rule the sup

break to be addressed on the second s

**Resolution of Branch 140.** 

To Thomas Coffey Eq., Catholic Record: Resolved that we, the members of the Sacred Heart Branch, No. 149 C. M. B. A., Montreal, in hereiby request our Grand President to incess of Canada Grand Council and suggest to this body that they petition the Supreme Execu-tive once more for separate beneficiary. If this request is refused we, then, as members of Branch No. 149, recommend entire separation from our United States Brothers immediately. A. R. SEPEDIAG, President. ALF, VALOIS, Rec. Sec.

Resolution of Branch 143.

To the Catholic Record : DEAR SIR AND BROTHER—The enclosed resolutions were unanimously passed by St. Louis Branch, No. 143, C. M. B. A., Montreal, the recommend our Grand President and Board of Trustees to immediately petition the gorenne Conneil for separate beneficiary, and in case said petition is refused we at once recommend entire separation from our United States Brothers. N. A LEERTIN, Rec Sec. P. S. – Resolved, that a copy of these resolutions be sent to Grand President Mac-Cabe, to Chairman of Trustees Rev. Father Bardon, and to Grand Secretary S. R. Brown.

Resolution of Branch 107.

To the Catholic Record :

Montreal, June 18th, 1891.

To Thomas Coffey Esq., Catholic Record .

Montreal, 10th July.

surely the subsidy.

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#### Resolution of Branch 113.

Resolution of Branch 113. Waterloo, P. Q. July, 1891. DEAR SIR AND BROTHER—At a regular meeting, held June 15, Branch 113, Waterloo, P. Q. unanimously passed resolutions re-spectfully requesting our worthy Grand President to once more demand of the Supreme Council our rights according to clause 15, Beneficiary Fund, and, in case of another unjust refusal, to take immediate steps to effect total separation of the Canada Grand Council from the United States Supreme Council.

### Resolution of Branch 25.

### Cayuga, July 13, 1891.

Editor Catholic Record :

Editor Catholic Record : DEAR SIR – Enclosed please find a reso-lution in reference to the now vexed and vexing question of separate beneficiary jurisdiction. At a recent meeting of Branch 25 the following resolution was unanimously

by Bro, John Hyan, second a line of the wind the wind of the second seco

decrees of an all-wise Providence, the mem-bers wish to place on record an expression of the loss the Branch bas sustained in the death of their beloved brother and to convey to the bereaved widow their sincere sym-pathy in her hour of deep affliction. The members feel that the good life he led will always be a bright example for his orphan boy; that his happy death will be a source of consolation to his beloved ones; and they pray that God will sustain them and soften their sorrow: Resolved, that a copy of this resolution be sent to Mrs. Sullivan and published in the CATHOLIC RECORD.

CATHOLIC RECORD. WENDLIN SCHULER, Sec.

PRESENTS TO A GOOD PRIEST.

Midland Free Press, July 9.

The Rev. Father Lynett, on occasion of His Grace's visit to Wau-baushene, was made the recipient of a very costly presentation from friends in New York. The Rev. gentleman's modesty has so far kept this interest ing piece of news from the public. We hope we are guilty of no mpropriety in joining with his friends n giving our meed of praise. Father Lynett's varied accomplishments, scholarly attainments, his unselfish devotion to duty, and, more than all, his open-hearted way of meeting men as fellow-citizens have made all his

friends. We heartily congratulate him upon the pleasing and tangible form his New York friends have taken to prove their friendship in the presentation of a gold chalice, gold ciborium, golden candlesticks, stole,

and other requisites in his sacred office. On the 16th ult. a great crowd

assembled at the railway station at Wilkesbarre, Pa., awaiting the return of an eight year old boy, the son of ex-policeman John Kennedy, who had been to Pittsburg where he was cured of paralysis by Father Mollinger. He

had been completely paralyzed since he was three years old, but he walked firmly from the station after getting

cempter, as is universally admitted, s nowhere mentioned in the Scripture

narrative. A curse was pronounced on the ser pent alone as the only cause of the evil. If it were a beast serpent, therefore, it must have lived till its death differently from all other serpents, which is not to be supposed; or the whole serpent tribe must have suffered under its curse without having had any, even a material, part in its wicked act. This would be as unjust as it would be absurd.

"The serpent" is represented as acting by its own natural powers, for there is nothing to say or indicate that was actuated by a superior being within it. The mere powers inherent in the beast serpent are incompatible with the acts that are related in Genesis iii.

The tempting serpent is not repre-sented as having been possessed, guided, aided or used by any other reature for a purpose that was not

The supposition, that creature's own. therefore, that Satan used a beast serpent, is without any foundation in the Scripture narrative. One being, only, is mentioned as the tempter, that being "the serpent," and not two beingssatan and the serpent.

It does violence to the literal sense of the words of Genesis to introduce satan as having entered into a beast off the train, and he was loudly cheered 'serpent and thus using it for his puradopted : Moved by Chancellor J. A. Murphy, and escorted home by the multitude. pose. If such were the case, satan,

the temptation, or afterwards when the sentence of condemnation was pro-nounced. If ever present, it must have been seen to depart, as it would not have been tolerated by Adam and Eve. The sacred text speaks of one partici-ular serpent. If it was an earthly superior to its mates. All animals, male and female, were created "in their kind." This would not be true if one serpent were different in wisdom and nature from the rest. If a beast serpent was the instrument of Satan, then Satan himself, the read tempter, as is universally admitted.

e congregation, THOS. CARBERT, OWEN FLYNN, JAS. REYNOLDS, JAS, REYSOLDS, D. SHANNAHAN, H. O'BRIEN, CHAS, MCINTOSH, He cordially thanked them for the address, and expressed his sincere

pleasure to the Protestants for their manifestations of good will and Chris tian charity in aiding the fitting up of the church, hoping that such brotherly feelings would always pre vail.

The very excellent choir of St Joseph's Church, Stratford, aided in the opening services.

Father West has charge of this parish It is through his personal zeal and energy that his congregation have secured the eligible and commodious building for worship.

In the evening a sacred concert was given by the Stratford choir, collec-tively and individually, and those who listened thereto were very much pleased. An address by Rev. Dr. Kilroy brought the entertainment to a close. proceeds of the opening amounted to \$210.

### WEDDING BELLS.

COUGHLIN-BURNS. COUGHLIN-BURNS. Married, in Alvinston, on the 18th inst., Mr. Timothy Coughlin, son of the 1ate Cornelius Goughlin, St. Thomas, and Miss Katle Burns, daughter of Mr. Mathew Burns, of Alvinston. Rev. Father Flannery officiated and Mr. J. Charles Bindner and Miss Annie Kennedy were the witnesses. The bride received many valu-able presents. After partaking of a sumptaous dejeuner with their many friends, the bridal party took train for Detroit.

JOSHUA WYNAUGHT. Bridgewater, N. S.

amounted to 717.

C. C. RICHARDS & CO.



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#### Weakness.

Weakness. This medicine has direct action upon the nerve centers, allaying all irritabil-ities and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects Our Paraphilet for sufferers of nervous di-seases will be sent free to any address, and poor patients can also obtain this medicine irec of charge from us. This remety has been prepared by the Reversal Pastor Kusig, of Fort Wayne, Ind. for the past ten years, and is now prepared under his direc, tion by the KOENIO MEDICINE CO..

KOENIG MEDICINE CO., Madison, cor. Cinton St., CHICAGO, ILL 50 West Madison, cor. Clinics St., CHICAGO, ILL SOLD BY DRUCCISTS. Price \$1 per Bottle. 6 Bottles for \$5.

Agent, W. E. Saunders & Co., Druggist, London, Ontario.



JOHN TAYLOR & CO.,

borough, Leicestershire, Eng

Tuesday, Fourth Day of August

next, for the "grand staircase and ornamen-tal grille work "; for the interior woodwork and hardware; and for the painting, hard wood finishing,glazing, etc., required for new Parliament and Departmental Buildings.

Parinament and Departmental Buildings. Printed forms of tender can be obtained at this Department, and persons tendering are specially notified that they will not be en-titled to have their tenders considered unless the same are made on and in compliance with these printed forms, signed with the actual signature of every person tendering (including each member of the firm), follow-ed by his post office address, and with all blanks in the forms property filled up.

blanks in the forms properly filled up. Each tender for "woodwork and hard-ware" must be accompanied by an accepted bank cheque for four thousand dollars; a similar cheque for two thousand dollars must accompany each tender for "grand similar cheque for two thousand dollars must accompany each tender for "grand a similar cheque for two thousand dollars must accompany each tender for "grand a similar cheque for two thousand dollars must accompany each tender for "grand be privable to the order of the Commis-sioner of Public Works for Ontario, and will be forfeited if the party tendering declines or fails to enter into a contract based upon his tender, when called upon to do so. Where the party's tender is not accepted, the check will be returned.

Will be returned. For the due fulfilment of the contract, satisfactory security will be required on real estate, or by the deposit of money, public of municipal surctizes or bank stocks to the amount of fifteen per cent, on the bulk sum, to become payable under the contract, of which fifteen per cent, the amount of the accepted check accompanying the tender, will be considered a part.

To each tender must be attached the actual signature of at least two responsible and sol-vent persons, residents of Ontario, willing to become sureties for the carrying out of these conditions, and the due inliment and per-formance of the contract in all particulars.

Plans can be seen in the Clerk of Works office at the new buildings; and printed copies of the specifications can be obtained there, or on application at the Department. The Department will not be bound to ac-cept the lowest or any tender.

C. F. FRASER, Commission

Department of Public Works for Ontario, Toronto, 19th July, 1891.

#### SERVANT WANTED.

WANTED A GOOD GENERAL SERVANT-Recommendations required. Good wares will be paid to a competent person. Apply to CATHOLIC RECORD Office, London.

COMMERCIAL HOTEL, 54 and 56 Jarvis street, Torouto. This hotel has been refitted and inraished throughout. Home commorts. Terms \$1.09 per day. M. DONNELLT, Proprietor.